

May
1958

The Instructor
M a y 8



This Month

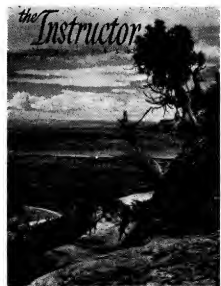
Cover: For a Better World

The cover picture this month portrays strange teammates. Without the blossoms, earth would miss the loveliness and fragrance that make spring in temperate lands so exquisitely charming. And without the bees to carry pollen from flower to flower in the drowsy days of spring, there would be no luscious fruit harvest through the summer and autumn months. William Cowper wrote, "God moves in a mysterious way His wonders to perform."

For further accounts of God's wonders, read the articles on pages 129, 131, 136 and 145 that tell of these marvelous beings, our mothers. —Kenneth S. Bennion.

Photograph by H. Armstrong Roberts.

Next Month



Our cover next month presents a living testimony to the power of life over the forces of death and destruction. A witness stands in this ancient juniper tree.

Kenneth S. Bennion tells of the part that trees play in our lives in the June issue.

Louis Cassels gives sound advice to Sunday School officers and teachers in his article, "Can You Get Your Ideas Across?"

William F. Edwards, the financial secretary to the First Presidency, gives some timely suggestions concerning family budgeting in his "home evening" article.

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Devoted to teaching the Restored Gospel in the classroom and home.

She who rears successfully a family of healthy, handsome sons and daughters whose immortal souls will be exerting an influence through the ages deserves the highest honor man can give.

The Enduring Fidelity and Love of Mother

By President David O. McKay



JENNETTE EVANS MCKAY

Only in dreamland can I now converse with her about incidents of my early life now treasured because of her association.

SOMETIME ago I had a beautiful dream of Mother.¹ She seemed as happy and beautiful as when, years since, she comforted and guided ten children in the cherished home of our childhood. The dream is mine. What it was is not here pertinent. But the joy I experienced at being once again in her company seemed so real that I could scarcely believe it was only a dream. I wish that I might dream of her oftener; for only in dreamland can we now hold converse over the incidents of my youth and early manhood, now treasured because of her association with them.

Fortunate is the man who may go to his mother at pleasure and share her joy in reminiscence, or again receive her blessing in reality. Thrice fortunate is the boy whose living mother's companionship is a daily guide and inspiration! Thrice blessed is that girl into whose life radiates constantly the pure, self-sacrificing influence of a loving mother!

But this blessing, like all others that come to us without effort on our part, is too seldom appreciated until after it is gone. Children accept mother's and father's attention, care and devotion as they accept the pure air and the glorious sunshine — just as a

¹Jennette Evans McKay.

matter of course — as something which is their due in this work-a-day world.

"Where's Mother?" is the first exclamation heard when children enter the house from play or school; and mother's immediate appearance and responsive service makes their feelings serene and happy. Not until "Where's Mother?" receives no sweet response do the childish minds realize how much mother has been to them! Not until her smile and loving presence are but sacred memories do the children know that mother held a place in their hearts that no one else can fill! It is an unfortunate phase of human nature that it is always inclined to undervalue its present blessings, that of mother's and father's presence being no exception.

It is most fitting, therefore, that our attention should be called to the fact that we are prone not only to undervalue mother's presence and love, but, in consequence of this unconscious indifference, to neglect to express the appreciation and love we feel for her. This is one purpose of Mother's Day. On this occasion we may recall memories of mothers who are gone, send loving messages to mothers too far away to visit, and make happier and more cheerful the lives of those who are near. The badge of the day is the white carnation, emblem of purity and enduring fidelity and love.

Throughout Christendom there is no married woman who may not be entitled to this tribute to motherhood. It is true that some wives have never been privileged to bear children, but it does not follow that they are not entitled to every honor due to the best of mothers.

True motherhood consists not alone in bearing children, but in rearing and in loving them as well. It is a privilege to bear children; but some women who are thus privileged are so lacking in the more important elements of motherhood that they no more

deserve the title of mother than the female of other higher animals; and some women, denied this privilege, are so abundantly blessed with the desire to rear and to love other children, and who gratefully and graciously do so, that they merit every tribute and blessing of the best of mothers!

The noblest calling in the world is that of mother. True motherhood is the most beautiful of all arts, the greatest of all professions. She who can paint a masterpiece or who can write a book that will influence millions deserves the plaudits and admiration of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, whose immortal souls will be exerting an influence throughout the ages long after paintings shall have faded, and books and statues shall have been destroyed, deserves the highest honor that man can give, and the choicest blessings of God. In her high duty and service to humanity in clothing eternal spirits with mortality, she is copartner with the Creator Himself.

Such is the exalted position true motherhood holds in the Church of Jesus Christ of Latter-day Saints. Womanhood must be intelligent and pure because it is the living life-fountain from which flows the stream of humanity.

Not only on one day, then, should we pay tribute to our mothers; but rather make that day the means of increasing our determination and ability to make every day of the year a day in which to honor mother in particular and every woman who desires to be like mother.

"... And she of whom you speak,
My mother, looks as whole as some serene
Creation minted in the golden moods
Of sovereign artists; not a thought, a touch,
But pure as lines of green that streak the white
Of the first snowdrop's inner leaves. . ."²

²Tennyson, Alfred, "The Princess," Part V, line 184.

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They Lit the Spark

By Arthur S. Anderson

BEHIND every great man is a woman, they say. And often that woman is that great man's mother who instilled a spark of greatness in him while he was yet a child. Inspiring stories of motherhood are legion and here are just a few:

Her Daughter Came First

MARIE CURIE spent most of her life in scientific research but she never let her occupation deprive her family of a mother's care. Though she employed a nurse, Marie Curie bathed, dressed and cared for her daughter, Irene, and no day was complete until an account of her daughter's progress was carefully recorded in a notebook.



Marie Curie

One evening, Pierre and Marie Curie planned to return to their laboratory immediately after dinner. After four years of tedious research, they had completed a particularly promising experiment. They felt certain that this time they had isolated the new element they had been seeking for so long.

As they prepared to leave, Irene begged her mother to stay and read her a story. The devoted mother, Marie, sat down with her daughter and told her a story until she fell asleep.

Only then did she turn scientist and go to the laboratory. It was that night that Marie and Pierre Curie discovered the spontaneously luminous radium whose healing power was to aid numberless peo-

ple. The scientific victory was gained with the assistance of a devoted mother who, on the threshold of her greatest achievement, took time to give loving care to her child.*

* * *

Lesson in Loyalty

ONE cold February night, Bronson Alcott returned home after an extended trip in the western part of the United States. His wife, Abigail, and daughters, Louisa May, Anna, Elizabeth and May, greeted him warmly. Their excitement over his return was intensified by anticipation of hearing of the money their father had earned for the poverty-stricken family.

After the father had eaten his dinner and related all of the pleasant things that happened to him on his trip, little May asked what all were anxious to know: "Well, did people pay you?"

Bronson opened his pocketbook and showed only one dollar, saying: "Only that! My overcoat was stolen, and I had to buy a shawl. Many promises were not kept and traveling is costly."

Abigail Alcott, loving mother and wife, swallowed hard to choke down her disappointment. With a beaming face, she kissed her husband and said, "I call that doing very well. Since you are safely home, dear, we don't ask anything more."

From this incident, the daughters took a lesson in loyalty and love which they never forgot. Years later, the story of this sympathetic mother and the happy home which she fostered became the subject of the book "Little Women," one of many outstanding books written by Louisa May Alcott.*

A Mother's Faith

SEVEN-YEAR-OLD Thomas Edison returned home from school one day with bowed head and reluctant steps. He had been weeping and to his mother it was apparent there had been trouble at school.

Thomas had overheard his teacher telling one of the officials of the school that he was "addled" and would never amount to anything.

Having been a schoolteacher herself, Nancy Edison knew how sensitive a small boy could be. Her boy, Thomas, was exceptionally so because he had not been well. Without hesitation, she returned to school with her son and together they faced the teacher.

As young Thomas looked on, Nancy Edison told the teacher of her son's outstanding memory, his talents and potential ability. Thomas listened and made up his mind that he would live up to his mother's belief in him.

With confidence, ambition and industry, Thomas A. Edison later turned darkness into light, called forth music from a box and made hundreds of useful inventions for the improvement of man's comfort and efficiency.

In reflecting upon his accomplishments, Thomas A. Edison said of his mother: "If it had not been for her appreciation and faith in me at a critical time in my experience, I should very likely never have become an inventor."*



Nancy Edison

*Adapted from *Famous Mothers and Their Children* by Anna Curtis Chandler; Fredrick A. Stokes Company, New York, 1938; pages 231-248.

BRAINSTORMING



By Dan Stewart

IDEAS! Did you ever wish that you had more of them to solve your Church leadership and teaching problems? Chances are you already have ideas and only need a good "brainstorming" session to release them.

What is "brainstorming," and why does it take a brainstorming session to bring out the latent ideas?

By simple definition, brainstorming is a high-sounding name for a very enjoyable mental exercise in which anyone can participate. It permits imaginative thinking, the source of all ideas, to operate unhindered by temporarily holding off all critical, inhibiting reasoning.

How many times in a planning meeting have you come up with what you considered to be a good idea, only to be squelched by someone who knew it would not work? How many ideas did you offer after that? Brainstorming bars such criticism until all possible ideas for a solution have been expressed. Consequently, inhibition, the robber of ideas, is held in check.

Credit for this idea-producing

process belongs to Alex F. Osborn, well-known advertising executive. Several years ago he began a study to find out why the brilliant young men his company employed were contributing so few good ideas to the solution of his company's problems. It became apparent to him that when their first suggestions were received with strong judicial criticism, they were hesitant to offer more.

Osborn set up a committee session in which judicial thinking was completely outlawed and in which the creative part of the mind was given free reign. The results were amazing. Since then this same process has spread rapidly through business, government, science and education.

Here is how brainstorming worked recently for a group of Church workers concerned with bettering enlistment methods in their ward. Seven people, including the leader, sat around a roomy table. The leader explained the five rules of brainstorming and stated in simple terms the problem to be brainstormed. One member acted as a stenographer and recorded the ideas as they were

given. When the leader declared the session open, the brainstormers began to rattle off any and all ideas as they popped into their minds.

Some of the ideas were old — already a part of the Church program — but they stimulated new ideas. Some were wild and impractical, but they were added to and improved upon. At the slightest hint of criticism, the leader rang the bell loudly in protest. After 45 minutes, 75 ideas had been listed.

Enlistment Ideas

Here are a few that were suggested for improving enlistment techniques:

1. Send postcards to inactive members and to members when they miss a meeting.
2. Offer transportation to older people.
2. Send Christmas and birthday cards.
4. Organize "car pools" so that members will know that someone is going to call for them. (Might also alleviate parking problems.)
5. Have a contest among the chil-

dren to see who can get their parents to Church most.

- When an enlistment visit is made, leave a printed sheet describing the available courses of study.
- Leave a class manual so the inactive member can familiarize himself with the lessons.

Rules Are Simple

All that is needed for a brainstorming session is a group of people, almost any number will do, who are willing to put aside all critical thinking and let their imaginations range freely. The rules are simple, but they must be strictly followed:

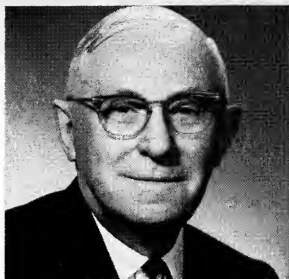
- Absolutely no criticism may be allowed no matter how wild or absurd the ideas may be.
- All ideas are welcomed since they may spark someone else's imagination. An impractical idea might give someone a clue to a better one.
- "Stealing" someone's idea and enlarging upon it is not only legitimate but also encouraged.
- State ideas that are old, obvious, or already in use. They may inspire someone else.
- Quantity, not quality, is desired. Usually about six percent of the ideas from a brainstorming session are useful. The more ideas, the more good ideas.

After you have obtained a good, long list of ideas from the brainstormers, then is the time to apply cold, critical judgment in discarding the useless ones.

There is no reason why group brainstorming cannot help solve some of your organization's problems. Ideas for stimulating reverence, increasing enlistment, encouraging class participation in lessons, finding quorum projects, training personnel, raising funds, and ideas for countless other problems will easily pop up in your brainstorming sessions.

Some Church groups have already discovered the productive value of this process. Last year in Washington, D. C., a group of missionaries and local Church members brainstormed the problem of integrating the new convert. Several ideas from this session are still being used successfully today.

The use of brainstorming by stake boards, ward leadership, high councils, special committees, quorum leaders, and almost any other group is practically unlimited. Try it in your Church group.



WILLIAM K. DAVIS

"It stayed with me through the years."

It occurred years before the turn of the century and, measured by methods in use today, might seem rather crude.

It could hardly be classed as a *method* of teaching but rather that "something" the man did, rather than *how* he did it.

It would be equally difficult to pinpoint or name the method used by Thomas Tarbet in this little old adobe schoolhouse that we called "the church." Yet, even today my heart throbs with joy as I live again those wonderful days.

We were a class of ten boys around 8 or 9 years old; a rather outstanding group, for we had been selected for a place on the program for the Logan Stake Sunday School conference.

The day arrived. We stood in a straight line on the stand. The place was crowded to capacity. And then the hour. We recited the *Articles of Faith* without an error.

Well, call it what you will, but Brother Tarbet put something into that class, for those *Articles of Faith* have stayed with me through all the years and particularly in times when asked or called upon without notice to give a talk. And they still are my rock of refuge.

And what a blessing they have been to me through my work as a ward teacher in early teens, as a missionary at 20, as a bishop at 23, as a Sunday School superintendent, a stake superintendent of the Young Men's Mutual Improvement Association, president of three different

Gospel Teaching I Remember Best

By William K. Davis

branches of the Church, and finally a patriarch.

And now a personal tribute to Thomas Tarbet. The boys loved him. He kept perfect order in the class with never a cross word. His home life was ideal. His testimony of the Gospel was deep and lasting. His ability to transmit that testimony into the lives of others was transcendent.

THE AUTHOR

AS the David D. Davis family was on its way from Wales to Utah, William was born Sept. 2, 1877, in the town of Delano, Pennsylvania. The family eventually settled in Logan, Utah.

Interested in music, William joined the Logan Tabernacle Choir when he was only 14 years old.

Brother Davis was a member of the LDS branch in Baker, Oregon, when he was set apart June 27, 1896, to serve in the Northwestern States Mission.

Union Stake was organized in June, 1901, in LaGrande, Oregon, and Brother Davis was named bishop of Baker Ward. In succeeding years, three branches of the Church were organized in Davis homes: in Fallon, Nevada; Susanville, California, and Ukiah, California. Two of them have become wards: Fallon and Susanville in Reno (Nevada) Stake.

When Santa Rosa (California) Stake was organized in January, 1951, Brother Davis was named a high councilman. He served as a patriarch from 1953 to 1956. And now, at the age of 80, he is teaching the investigators' class in Ukiah Branch Sunday School of the Northern California Mission.



As students of one teen-age class know, it does little good to talk about serving others unless they do something about it. Armed with shovels and other tools from home, the young people built a cement walk that will be used for many years to come.

Ward Faculty Lesson
for July

Words in Work Clothes

By Ralph B. Keeler

WHEN Fred left for Sunday School, his father and mother were not quite sure he would make it. Last Sunday he had failed to arrive at the chapel because, on the way, two young friends had suggested baseball in a vacant lot. Soiled pants and a torn shirt later told the story to his inquiring parents.

It is possible, if not even certain, that many parents at one time or another share this same anxiety. But, happily, the opposite is also true.

We recall Owen Despain telling a story about his daughter, Dori-
enne. She had declined to go with the family on their vacation trip because, in doing so, she would miss helping her Sunday School class plan and carry out a clothing shower for two of their classmates. When Brother Despain finished his story, we had not only learned of his daughter's unusual interest in Sunday School but, significantly, of a Gospel teacher who had a new and different concept of Gospel teaching. This concept, we believe, could make the difference between how Fred and Dori-
enne felt about attending church.

It was Nola Dowding, teacher in

the Granite (Salt Lake Valley) Ward, who had so successfully captured the interest of Dori-
enne's class. Although Sister Dowding had had very little teaching experience to this time, she had become inspired and strengthened by her bishop's expressed confidence and trust. He wanted leadership which would actually *change the lives* of those assigned to her care. Nola knew the crowd; they had been out-of-hand and difficult to manage. But somehow she found a modest assurance that her efforts would bring the results her bishop wanted.

It was about six months later; and with every available class member in regular attendance, that Dori-
enne explained to her family why the clothing shower was more important to her than going with them on the trip.

"You see," she said, "two of our class members will have no clothes for school this fall unless we go through with the shower. I am on the planning committee, and I'll just have to be there. Besides, I know how the two will feel when they see what we'll have for them. I hope you know what I mean."

It all started when the bishop

said, "Sister Dowding, we need a teacher who can 'change their lives.'" That phrase burned deep into Nola's soul. She could not forget it. But how could she do it — change their lives? She had experienced Sunday School teaching as a pupil, but she was not sure of any perceptible change it had made in *her* life. She further reflected that, for the most part, the teaching she had received was in the nature of a classroom rehearsal of something written in a manual. Often it was read by the teacher. There may have been the asking of questions, interspersed with efforts to keep the class quiet. This, she knew, was not what her bishop had in mind for her to do.

After much study and thought and secret prayer, Nola decided that if the principles of the Gospel presented in the lesson manuals were worth talking about in class, they were certainly worth living. Her observation had been that in Gospel teaching there is generally much talk, especially by the teacher, with little or no *application* expressed or suggested to help the students. Talk is essential, she thought, but teaching must not stop with talk. If she could only take the next logical

teaching step, she could, she believed, fulfill the bishop's expressed hope. This she set out to do — to *apply in the lives of her students* the principles expressed in the lessons.

Finding ways to apply lessons, Nola discovered, was not easy. Perhaps that is why so few teachers do it. Instead, they satisfy themselves with merely talking about lessons and hoping, of course, that the students themselves will find their own applications. As she meditated upon the problem, she believed this to be a great teacher weakness. Working at the task, however, Nola found that not every lesson lent itself to the treatment she had in mind. But some of them did, so she took courage.

Applying lessons to life means involving students in experiences. Nola knew she had to find meaningful things for class members to do — the results of classroom discussions. It was because of her success with this important idea that, six months later, Dorienné found herself explaining to her family that the children needing clothes belonged to an immigrant family of newly arrived converts. They had meager financial means. Besides, the Sunday School class had been studying the ethical teaching of "Service to Others in Need." "What good does it do to talk about serving others," she explained, "if you do nothing about it?"

"That did it," her father explained to us. "Right there the family vacation was postponed so that Dorienné could finish her project. A trip was secondary in her mind."

To find meaningful things for class members to do is the vital key to involving students in experiences which help them take that all-important step from theory to practice — from talking about a Gospel principle to making it a part of their lives. This is what Nola's bishop had in mind when he asked her to "change their lives."

There are other teachers in the Church who, like Nola, have captured this important concept of Gos-

pel teaching. They, too, find ways to help pupils practice principles discussed in class. They, like Nola, also find that this is not easy teaching, such as just reading and giving the lesson; but it is much more interesting. They find that it is extremely rewarding, as Dorienné's response indicates.

Nola said, "I am not only in touch with my students Sunday mornings but continually throughout each week as we work separately and together on the various phases of our projects. Forty-five minutes Sunday morning is only time enough to set the stage.

"Projects 'fix' the learnings of my students," she continued, "and I give them as many as we can reasonably manage."

What do other teachers like Nola do to help their students transform words into action?

One teacher with his students painted a widow's house. They had been studying the definition of religion, pure and undefiled as given in *James 1:27*.

In another case a young man loaded his car with teen-agers and fulfilled an appointment with their patriarch for blessings. They had spent two Sunday classes talking about patriarchs and patriarchal blessings.

A class visit to the hospital — in teams of twos, after having made proper arrangements with the attending physician — to see a fellow member confined there was the result of another class discussion of the second great commandment: "Thou shalt love thy neighbour as thyself." (*Matthew 22:39*.)

Still another teacher helped his class plan for, then plant, lawn and shrubs around the old ward Relief Society building to give it a more well-kept appearance. This project grew out of the class conclusion that cleanliness is a quality of Godliness.

A very energetic and man-sized project was conceived and taken up by a class of teen-agers who were studying the Church building pro-

gram. The idea of donated labor seemed to catch their fancy. One young man suggested that the ward surely needed a cement walk leading from the street corner to a side entrance of the chapel. Two Saturdays after the project really got under way there had been completed one hundred feet of first-class concrete walk — the boys doing the hard labor and the girls supplying a steady stream of sandwiches and punch.

Another class, studying the Church missionary system, gave an autographed copy of the Book of Mormon to an out-of-state nonmember who had visited them for several Sundays and had expressed a desire to read the book.

A Sunday School class of late adolescents who had been studying functions of the priesthood secured permission from their bishop to take the sacramental emblems, which had already been blessed in the chapel, to a shut-in. The boys were priests and were acting under the bishop's supervision.

What are the results of this kind of Gospel teaching — this involvement of pupils in living experiences?

Nola Dowding's testimony is typical. "All of the ward members in our age group were soon placed on the 'active' side of the roll book. Attendance became excellent. Class discipline was no problem, for we were too busy planning things we wanted to do. Parents also told us they liked what was being done for their children and seemed interested and happy that Church attendance had increased."

There are numerous instances of Gospel teachers throughout the Church who, like those mentioned, go the extra distance with their students to secure the transition in learning from theory to practice. This willingness to "go the extra distance" often means the difference between Fred on the one hand, who "wasn't quite sure he'd make it," and Dorienné on the other who said, "I'm on the committee; I'll just have to be there."

She Was Never Too Busy

By General Superintendent George R. Hill

"I saw tomorrow look at me
From little children's eyes
And thought how carefully we
would teach
If only we were wise."

—Anonymous.

I HAVE been repeatedly asked by Sunday School teachers and many other people for stories of my childhood. I am going to tell you about the greatest teacher I ever had — my mother. How she guided me, encouraged me, yet gently and lovingly corrected me when I was wrong!

Mother was almost the first white child born in Weber County, Utah. In 1848, Grandfather Daniel Burch had taken up a farm on what is now Burch Creek, midway between Ogden and Riverdale. Mother was his youngest child, born to him and Ann McClellan Burch, Jan. 31, 1849. It was a cold stormy day. The sod roof on the hastily constructed log cabin leaked terribly. Grandfather improvised a bed in his large government wagon which had a canvas top. It was dry in there but they had no heat. It was in that wagon bed that mother was born.

Family Provided for Selves

In 1856 Grandfather Burch died, leaving Grandmother in destitute circumstances with a large family of children to care for. Everything the family had, they had to provide for themselves. Mother, very early,

learned to card wool, spin it into yarn on an old-fashioned spinning wheel, weave the yarn into cloth on a hand loom, and make all manner of clothing from the cloth.

Grandfather George Washington Hill took up a farm about one half mile north of Grandfather Burch's farm.

Standard Equipment

Father and Mother grew up together and went to the same one-room school for a few weeks each winter. The school's most common and constant equipment that I have heard mentioned was a stack of willow switches standing in one corner, each one of which was virtually worn out on the shoulders and back of a boy or girl who chanced to violate some of the rules.

One day a big dance was provided for the young people. Father timidly and blushing asked Mother if she would go with him to the dance. Mother did not have a dress fit to wear. Grandmother let her have some wool. Mother spun the wool into yarn, wove it into cloth and hurriedly made a linsey dress to wear to the dance. She was the "belle of the ball" in her new dress.

The versatility and competence our parents achieved in *having to do for themselves* — in the absence of department stores, canned goods, trained doctors, books and maga-

zines, automobiles, school buses, telephones, radio, television, refrigeration, electricity and the multitude of things that it makes possible—gave them an education in many fields which today have become virtually lost arts.

Daddy and Mother were married in 1871. It was 12 years before they were blessed with children. In the meantime, Daddy filled a mission to the southern states. While he was gone, Mother, who had a great craving for learning, spent some of her time in going to Prof. Louis F. Moench's School — later to become the Weber Academy.

A Favorite Picture

Among my favorite playthings was a little picture book, illustrated with lesson-teaching rhymes. A favorite picture of mine was of a small boy astride a rocking horse, toy whip in hand, tearfully sad because his mother's choice vase was lying in broken pieces on the floor. Mother had read the accompanying jingles to me, till I knew them by heart. She taught me to speak them accurately, slowly and distinctly.

When I was nearing 4 years old, I used to go with Daddy to Sunday School across the street. He was in the superintendency. Near the end of the school one Sunday morning

*Surrounding Sister Hill clockwise are: her husband, George R. Hill, Sr.; Ann Elizabeth; George R., Jr.; and Reuben L.



Though a pioneer farmer's wife with constant tasks to perform, Elizabeth Nancy Burch Hill always found time for her family.*

in late winter, Superintendent Joseph Jackson asked for volunteers to come and "speak a piece" before the final song. I volunteered and marched to the front as I had seen older children do on previous Sundays.

I Spoke My Piece

Brother Jackson lifted me on to a table so I could be seen and said—"speak loud." I was a bit frightened at being lifted onto the table but spoke my piece.

"I have broken it, I have broken it, mamma's pretty jar.

Down it came with such a crash,
When I was only whipping Dobbin
with my lovely leather lash.

"Oh what shall I do? Now tell me, what would you?

Shall I hide the broken pieces and pretend it was not I?

Ah but God would know it, know that I had told a lie.

"Oh what shall I do? Now tell me what would you?

Shall I run and tell my mother, now, at once, this very day?

I'm almost sure she would forgive me, kiss my very tears away.

Yes. That's what I'll do. Now tell me, wouldn't you?"

When I had finished, Superintendent Jackson was so pleased, he gave me a quarter, the first I had ever had, as he squeezed me and praised me. I can remember yet the feeling of elation I felt at his and others' praises. Never since have I felt any fear at standing before an audience, or at hearing the sound of my own voice.

Mother always saw to it that I had a new poem to recite, and being always prepared, I had frequent opportunities. Early participation followed by spoken appreciation does wonders in building a small child's confidence and willingness to participate.

"Slowly, distinctly, just as if you were on Dobbin and it had happened to you" she would say. Otherwise, I should probably have rattled it off as if in a race to see how fast I could get to the end.

Such teaching has meant everything to me. Never was mother too busy to listen to anything I was assigned to do. She was my best critic and always would end by saying, "My boy, have you asked the Lord for help?"

In 1889, Father bought a farm two miles north of town in Springville, Utah. Some three years later when the Springville Ward was divided into four wards, father was called to be bishop of Springville Third Ward. That meant he had to leave home early Sunday morning. He would walk to town after hitching up Prince in the buggy for mother and us four children. Mother, always an early riser as farmers' wives usually are, would take care of the milk Daddy and we little boys brought in, would get breakfast, wash the dishes, see that the four of us children were made ready for Sunday School, then drive the two miles to the one-room Seventys' and Elders' Hall where the "little Sunday School" was held. There she was kindergarten teacher. Oh what a teacher she was!

All Invited To Ride

The kiddies who lived in the lane were invited to ride with us to Sunday School. "There's always room for one more" Mother would say to protesting parents who otherwise would let their children stay home. Not infrequently she had as many as 22 children packed into the double-seated buggy when we arrived.

I was frightened of the dark. This came from baby-sitting cousins who stayed with us while Mother went to town, when I was 2 or 3 years old. They would lock me in the closet and then say, "George, there's a bear in there," just to hear me scream. I was well along in my teens before I overcame fear of the dark, so vivid and lasting were those early impressions.

When I was nearing 12, I was invited to go to "Mutual." I was afraid to come home in the dark,

but I was ashamed to tell the superintendency that. Mother knew, so she joined the Young Women's Mutual Improvement Association, just, I believe, to furnish an escort for her boy. She soon was made president, which position she held for more than ten years. She was loved by all the girls because of her gentle ways and her ability to get everybody working.

Attended Stake Conference

She frequently invited me to go with her to stake conference at Provo, when father had to go very early because of being bishop.

George Q. Cannon spoke on thought control at one of these conferences. That sermon changed the whole course of my life — the most effective sermon I have ever heard.

He said we could entirely overcome all of our fears and worries by the control of our thoughts and by an earnest prayer to God for help in controlling them. He cited Joseph Smith, who could throw himself into baseball or other game and the next minute come into a meeting, completely calm and reverent. He cited George Washington who, with all his worries during the Revolutionary War and the United States presidency, could cast all his worries aside when he went to bed and thus get a full night's sleep and get up refreshed and ready for another day's duties.

He said, "You can drive any disturbing thoughts out of your mind by directing your thoughts to the thing you'd most rather be doing and the place you'd most rather be. In a few minutes of such directed thoughts, your fears and worries would be completely crowded out of your mind." Mother whispered to me, "I think he was inspired to say that." I tried it. It worked. In two or three years I could go anywhere in the darkest night in perfect tranquility.

Such has been the effect of the teachings of my angel mother to whom I pay tribute as the greatest teacher I have ever had.



Photo by Bob Benyas from Black Star.

Fresh-popped corn is a treat looked forward to by the entire George W. Romney family. During the family hour, it seems to

taste even better. Present are (l. to r.) Jane, Mitt, Scott, Mother and Father Romney. Absent is married daughter Lynn.

Family Hours with . . .

The Busy George Romneys

By Melba M. Ferguson

(Editor's Note: George W. Romney—president of Detroit Stake and head of American Motors Corporation—is one of the busiest and best known men in the Church. Yet he still finds time to participate in family hours with his children. Here is a description of their home evenings.)

IN early May, the George W. Romney family of Bloomfield Hills, Michigan, will move into their "dream home"—a lovely two-level

Swiss contemporary with a flower-lined balcony, overlooking the lush meadowlands, the tiny ponds and rolling, wooded hills of the Michigan countryside.

It will be brand new, of course—with "plenty of room for everything." But, when the Romneys move in, they will take many old things . . . the familiar yellow leather chair and ottoman from President Romney's

study . . . 10-year-old Mitt's prized shell collection and his trains . . . 16-year-old Scott's string of school pennants and the bulletin board which hold his priesthood awards and other mementos . . . paintings treasured by the Romney daughters, Jane, 19, and Lynn, 22.

And they will be taking many old memories with them, too. Memories of their wonderful family nights.

George Romney, as head of the multi-million dollar American Motors Corporation and president of the Detroit (Michigan) Stake, Church of Jesus Christ of Latter-day Saints, is an extremely busy man. But both he and Mrs. Romney value highly the closeness and love they share as a family, and feel that these special nights, "reserved for just us," hold something too precious to miss.

Romney family nights are held almost anywhere.

When tall, dark-haired Lynn graduated from Stanford University last June, they all trekked there for her graduation and held a home night in Palo Alto, California.

When she and Lt. (j.g.) Loren Grover "Larry" Keenan were married last December in the Salt Lake Temple, the family, except Scott and Mitt, met in Salt Lake City for the wedding. The boys, however, were present at the wedding reception held in Detroit.

And, during the summers, each Saturday night is family night at the Romneys' cottage on Lake Huron. There, the program includes singing from a hymnbook—selections made by one of the children—and then cooking hamburgers over the grill outside while Scott and Mitt freeze the ice cream in an old-fashioned freezer.

"We do this every Saturday night," Mrs. Romney explained. "And the kids lick the dasher just as my husband and I did when we were kids."

"After our supper and program—which often is no more than the children telling of books they have read, discussions they have had during the week, or asking questions—we invite all the kids on the beach for home-made ice cream. And do they come running! They have learned to love our home nights as much as we do."

On one night in particular, she recalled, Scott had a weekend guest from Detroit who never had seen ice cream made, or "cranked," before. He was "delighted" to pound the ice in the burlap sack and pack the freezer, and wanted to take the whole works to the beach and dole it out there close to the waves. So everyone took their spoons, dishes and cones to the water's edge and had their fun and games there instead of on the terrace above.

"We find it interesting to discuss things each family member has read during the week," Mrs. Romney said, "to hear him explain it and his thoughts about it. Also, we each have a joke to tell—and it had better be good, or we do get the boos!"

For her birthday, she recalled, the family arranged a special family night at the Detroit Athletic Club. They ordered her favorite menu and danced the whole evening. Scott took his brother-in-law's 16-year-old sister, Ann Keenan.

"I had dances with both sons," Mrs. Romney proudly remembered,

"and was surprised at how well our 10-year-old did!"

But one of the dearest memories Mrs. Romney will carry into her new home is that of a family night in early January. The eldest daughter, Lynn, and her new husband had only recently left after the holidays, she to report for work at Brouhard-Keckley Physical Therapy Clinic in Redwood City, California, and he aboard the U. S. S. Hancock. And this would be the last night that Jane, a vivacious University of Utah (Salt Lake City) sophomore, would spend with her family before her return to school.

Things had already begun when Mrs. Romney came home that night from a Relief Society union meeting. President Romney and the boys were in the process of taking down the Christmas tree; and Jane was doing her packing in the living room so she could be near her father and brothers.

As Mrs. Romney took off her hat and coat, she could see Mitt's dark eyes shine when he requested that the family sing, "In the Good Old Summertime." President Romney and Scott paused in the act of taking down the decorations, and laughed.

"... Good Old Summertime" in January? With snow on the ground outside, and all the carols there on the piano!

But Mitt had a reason.

He wanted his father to show some



When the new home is occupied, family memories and President Romney's favorite chair and ottoman will go along, too.



Young Mitt Romney adds another specimen to his prize collection of shells which he plans to take to the new family home.

slides taken during the past summer, because it made him "warm and happy" just to remember all the family fun at Lake Huron.

The firelight shed a warm radiance over the room as Jane sat at the piano while the family sang "In the Good Old Summertime." Then her brown eyes got soft and melting as she rambled her fingers over the keys, picking out the strains of familiar Christmas carols as the family tried to harmonize. But the caroling ended in gales of laughter at Scott's valiant attempts to keep on key.

Then each family member talked briefly of something that had meant most to them during the wonderful Christmas season.

Both Scott and Mitt, who adore their new brother-in-law, said their greatest thrill was in having Larry for a new brother.

And Mitt talked of the fun it had been during the holidays when the whole family trooped into his and Scott's room one morning and climbed into bed with them. Even Lynn and Larry came in so as not to miss any secrets!

Jane was thoughtful. Having her sister and companion marry had been sobering, and she was starry-eyed and filled with dreams.

All were saying how sorry they were that the newlyweds had to return to their base so soon, when the telephone rang — and it was



Jane, a student at the University of Utah, like her married sister, Lynn, calls home often to participate in the family hour.

Lynn! She had received a letter from her mother, saying that this Saturday before Jane left would be family night, and she wanted to be a part of it. So each family member had a turn at saying, "How are you?" and "Oh, are we glad you plugged in!" and "Hi, Larry . . ."

Then the slides.

President Romney showed beach pictures which Mitt and Scott had selected. They were gay — of the boys and Jane on water skis. Then there were some of Lynn in her cap and gown. And some of all the family at various stages of a summer trip west — at Salt Lake City, Lake Tahoe, Yosemite.

Refreshments had been previously requested. NO fruitcake! NO cider! NO Christmas candy! But, please, some fresh-popped corn!

So it was popped in front of the grate fire in the living room in an electric popper which plugged in right in front of the fire. Scott melted the butter in the kitchen; and poured it, along with the salt, into the corn at just the perfect time.

Then there was a prayer of gratitude from President Romney. And, as Mrs. Romney looked at the bowed heads of her family there in the flickering firelight, her eyes misted with the thought that "indeed, our cup runneth o'er."



Surrounded by his family is Detroit Stake and American Motors Corp. President George W. Romney. Clockwise around him are: Sister Romney, Mitt, Jane, Scott, and Lynn.

"To use books rightly, is to go to them for help; to appeal to them when our own knowledge and power fail; to be led by them into wider sight and purer conception than our own, and to receive from them the united sentence of the judges and councils of all time, against our solitary and unstable opinions."

—John Ruskin.

Reading for Lesson Enrichment

Go to Them for Help

By Minnie E. Anderson



Here Is
First-hand
Information

► *The Life of Joseph Smith, the Prophet* by George Q. Cannon; reprinted by the Deseret Book Company, Salt Lake City; \$3.50.

This is a book of great spiritual power. George Q. Cannon wrote with the fervor of one who knew the Prophet Joseph Smith. He knew by experience the struggles and vitality of the Church as well as witnessing the trials, persecutions, and mob violence at Nauvoo, Illinois.

The book is inspirational, giving first-hand information concerning Joseph Smith's life. Only one other person who personally knew the prophet has written his biography and that was his mother, Lucy Mack Smith.

George Q. Cannon — journalist, missionary, first counselor to LDS Presidents John Taylor, Wilford Woodruff and Lorenzo Snow, editor of the *Deseret News*, publisher of the first number of *The Instructor* — was a writer of exceptional ability. In this appealing, penetrating biography, he gives with rich and somber feelings a graphic description of events which stirred the world. A book every Church member should read.

Impressive Compilation

► *The Healings of the Bible* compiled by Nellie B. Woods; Hawthorne Books, Incorporated, New York City; \$2.50.

In the thoughtful and impressive language of the Bible comes this handy little book for the Gospel teacher. This compilation is the scriptural account of all the healings recorded in the Old and New Testaments.

gives an arresting picture of the Church since 1877 when its venerable leader, Brigham Young, died. The assembled material is concerned with accomplishments of the Church and important events related to progress of the Church.

* * *

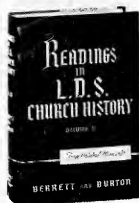
Details about Palestine

► *Bible Manners and Customs* by George M. Mackie; Fleming H. Revell Company, New York; \$2.25.

The objective of the author is to aid the teacher to make the Bible come alive! This helpful little book is crammed with vivid details about the Palestinian customs and manners, which have changed little since the time of Christ. The climate and physical features of the Holy Land have a distinct bearing upon the way of life there.

Enjoyment and understanding of the scriptures and allusions therein are heightened by the wealth of information given by the author, who lived in Beirut, Syria, for many years.

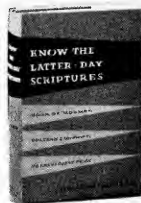
* * *



Compilation
of
Excerpts

► *Readings in LDS Church History, Volume III* by William E. Berrett and Alma P. Burton; Deseret Book Company, Salt Lake City; \$4.50.

This compilation of excerpts from journals, histories, letters, newspaper articles, sermons and addresses



Substantiates
Principles and
Beliefs

► *Know the Latter-day Scriptures* by Benjamin Alward; Deseret Book Company, Salt Lake City; \$3.75.

This book recalls to Church members that the Lord has admonished us to study and search the scriptures for His truths. More than one thousand scriptural passages taken from the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, plus valuable information and historical data on these three volumes are given to substantiate 38 basic principles and beliefs of the Church.

* * *

For School and Home

► *Reading Skills* by Evelyn Nielsen Wood and Marjorie Wescott Barrows; Henry Holt and Company, New York City; \$3.65.

Full of new ideas, this book was written primarily to increase the reading ability of students. Parents and teachers will also profit by its scientific training in reading. Study can be time consuming, but if you learn the science of using eyes and mind in the proper functional methods, effort will be cut to a minimum.

Explain It with a Chart

By Edward D. Maryon

STATISTICS accomplish the important function of measuring and recording performance. This record is vitally important when we are interested in knowing where we stand or how we are progressing. All church workers should want to know these things, as they form the basis for setting new achievement goals.

When statistics are put into visual form (charts and graphs), they function with their greatest effectiveness. They then tell their story *quickly, clearly and completely* — and in doing it, arouse and hold interest longer than with other types of data presentation.

The following information tells of the specific purposes of charts; suggests several useful types of charts; outlines important items to consider when you plan a chart; and offers suggestions for the making of charts.

I. Purposes of Charts

A. ANALYSIS. To show trends; to show need for further study and evaluation of statistics. (See Figure 1.)

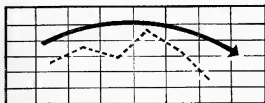


FIGURE 1

B. PRESENTATION. To show relationship of various data quickly and clearly. (See Figure 2.)

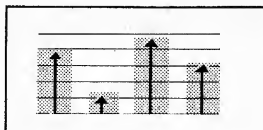


FIGURE 2

II. Types of Charts

A. LINE CHART: The line chart (curve chart) is the most widely used method of presenting statistics graphically. This type is simple to construct. Plotted points of data are connected by a line. Fluctuation of this line shows variations in the trend; distance of the plotting from the base line of the chart indicates the quantity. This type should be used when interest is on movement, when several series are compared at once, when data cover a long period of time, and when estimates, goals, etc., are to be shown. (See Figure 3.)

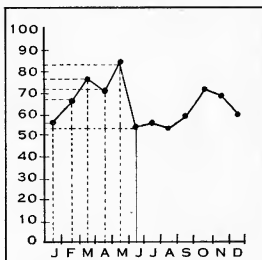


FIGURE 3

B. COLUMN CHART: Sometimes referred to as the vertical bar chart, the column chart's primary purpose is to depict numerical values of a given item over a period of time. These values, either absolute or per cent, are represented by the height of the column. When a sharp delineation of trend is to be shown, this chart is preferable to the line chart. Laid out in proper proportion, the column chart is a more dramatic presentation of data.

A space (up to $\frac{1}{2}$ the column width) can be left between columns to good advantage. When the horizontal grid is not used, the amount should be noted in the column near the top. (See Figure 4.)

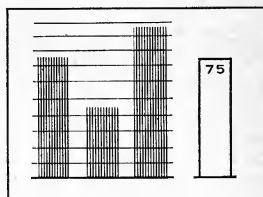


FIGURE 4

C. BAR CHART: The horizontal bar chart is the simplest form of graph comparing different items as of a specified date. Like the column chart, it is readily understood. The bars, originating at the right of a common base line, are measured by

a few vertical scale lines or ticks. (See Figure 5.)

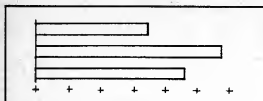


FIGURE 5

D. **PIE CHART:** The pie or sector chart makes a comparison of various components with each other and with the whole. It can be used to chart progress over a time period. This chart is very easily understood when there are not too many segments in the circle. (See Figure 6.)

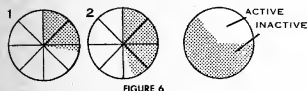


FIGURE 6

E. **PICTOGRAM:** The pictogram is a pictorial-unit bar chart in which each symbol is given numerical value. It can add greatly to what might otherwise be an overly simple and dull subject. Outlined pictures can be filled in to show progress, or completed pictures added. (See Figure 7.)

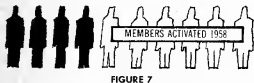


FIGURE 7

III. Planning a Chart

A. **SIMPLICITY:** Being able to understand quickly and easily the message of the chart is essential to its effectiveness. Rather than overload one chart with several plottings, it is better to make several charts. Never plot more than three readings on a line chart.

B. **ACCURACY:** Correctness of records determines basic accuracy of the chart — however, there are many other things in making a chart that also influence its accuracy. A misleading idea can be received when the whole amount of a chart is not shown. (Compare Figures 8 and 9.)



FIGURE 8

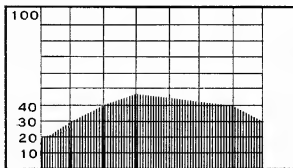


FIGURE 9

Another thing usually considered as part of accuracy with line charts is where to plot the data — in space between vertical rulings or on the line. Period data — that is, data for the average of a segment of time — are plotted between lines. Point data, which results from totals or other occurrences gathered at the first or last of the month, are plotted on the lines. (See Figure 10.)

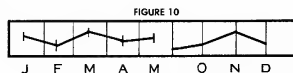


FIGURE 10

C. **ADEQUATE SIZE:** Depending on who will use the chart, size can vary properly from small notebook charts to large wallsize displays. Readings should be with ease.

D. **PROPER PROPORTIONS:** Proper proportions in planning charts are very important. This determines meaning of the chart in terms of its dramatic content. A study of your statistics will soon show basically how the grid should be planned. Percentages that have very little change from month to month need a vertical expanding to emphasize the change. Other plottings might be minimized by running a more horizontal chart. A trial-and-error chart, starting from a square grid, will usually be the best approach. The identical data influenced by different chart proportions

tell a different story. (Compare Figures 11 and 12.)

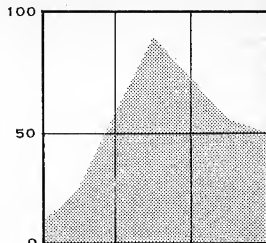


FIGURE 11

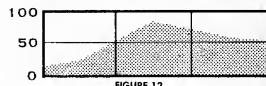


FIGURE 12

E. **EMPHASIS:** When several items are plotted on a chart, there should be clear emphasis between them. This distinction is made by color change and by type of line (heavy, thin, broken, etc.). Data which are most important on a chart should receive the most emphasis. (See Figure 13.)

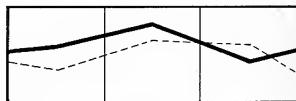


FIGURE 13

F. **ATTENTION:** Although a chart nearly always makes statistics more interesting than they are in their numeral form, it takes careful originality to have good attention-drawing qualities. Careful use of color can catch the eye; photos add life; good drawings can be interesting. (See Figure 14.)



FIGURE 14

IV. Making the Chart

First step in chart making is to decide precisely what the chart is to say, and then select the best type

of chart for the job. With the basic size already determined by the group that is to see it, you should take a sheet of scrap paper and rough out in freehand the main divisions you will need (12 spaces across if it is to last a year, 10 spaces up and down if you plan a percentage scale, etc.). Leave room for a chart title and for numbers on the side and bottom. Many charts will need a legend and should carry a note as to where data were obtained.

After this is done, a ruler can be used to measure spaces accurately. More finished lines can be drawn right over the first sketches. It is a good idea to solve all the problems you can on this work sheet and then transfer the result to the final paper or posterboard.

There are several felt-nibbed ink-ing markers on the market which eliminate need for pen or brush ink work. Final lettering should be done very simply.

Your finished chart should contain the elements shown in Figure 15.

Once you invest a little time making a chart, you can expect a steady, beneficial return. Your chart will then work for you — making useful, declarative statements.

Know where you stand—by charts, not by chance!

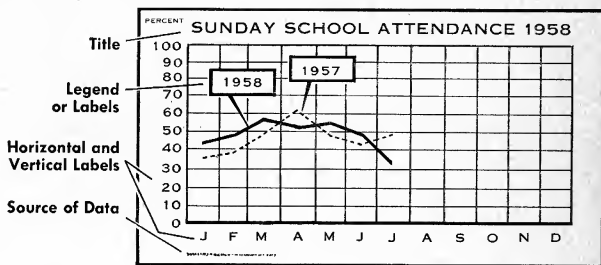


FIGURE 15

What Is New at Deseret Book

Our Leaders Speak on Record

WOULD you like President David O. McKay to talk to you and your class on, "Five Ideals Contributive to a Happy, Enduring Marriage"? Or hear Elder Mark E. Petersen of the Council of the Twelve speak on, "Tolerance"?

Brigham Young University has prepared a phonograph record (12 in., 33 $\frac{1}{3}$ high fidelity) that has 20 inspirational talks by many of the Church's general authorities. They are excerpts of devotional speeches given at the university. Subjects of the talks and the speakers are: "Tolerance," Mark E. Petersen; "How To Gain a Testimony," Marion G. Romney; "Prophecy," LeGrand Richards; "What Is True Freedom?" Marion D. Hanks; "Unto Every Kingdom a Law Is Given," Henry D. Moyle; "Divine Revelation," Harold B. Lee;

"Tragedy or Destiny," Spencer W. Kimball; "The World Is Waiting To Test You," President J. Reuben Clark, Jr.; "The Spirit that Leads to Truth," Richard L. Evans; "The Christian Ideal," Adam S. Bennion.

Side 2: "The Importance of Habits," George O. Morris; "The Miracle of Personality," Sterling W. Sill; "Honesty and Integrity," Delbert L. Stapley; "Five Ideals Contributive to a Happy, Enduring Marriage," President David O. McKay; "Miracles," Matthew Cowley; "Missionary Work," President Stephen L. Richards; "The Divine Law of Witnesses," President Joseph Fielding Smith; "Patriarchal Blessings," LeGrand Richards; "The Profile of a Prophet," Hugh B. Brown; "By Their Fruits Ye Shall Know Them," Harold B. Lee.

The album is titled, "Our Leaders Speak to Youth" and costs \$3.98.

Flannelboard and Screen

NOT only is the Radiant Du-All a projection screen for use in normally lighted rooms, it also is a flannelboard.

The Du-All screen has a "Swivel Bar" which permits tilting of the screen for better viewing. The bar also serves as a hanger for placing the screen against a wall or as a stand when the screen is placed atop a desk or table. The bar becomes a handle for carrying the lightweight screen from place to place.

The flannelboard is on the back of the screen.

Available at Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, the Radiant Du-All classroom screen comes in three sizes: 24 x 32 inches, \$29.50; 30 x 40 inches, \$34.50; 40 x 40 inches, \$39.50. A tripod stand for the screen is available at \$11.

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H. Aldous Dixon
Leland H. Monson

Alexander Schreiner
Lorna C. Alder
A. Farley Bates
William P. Miller
Ralph B. Keeler
Vernon J. LeMaster
Clairhel W. Aldous
Eva May Green
Melba Glade
Addie L. Swapp
W. Lowell Castleton
Henry Eyring
Carl J. Christensen
Hazel E. Young
Hazel W. Lewis
Florence S. Allen

Beth Hooper
Wilford M. Burton
Ashel D. Woodruff
James L. Barker
Reed H. Bradford
Frank S. Wise
Clair W. Johnson
Delmar H. Dickson
Clarence Tyndall
Norman R. Gohrandsen
Wallace G. Bennett
Addie J. Gilmore
Camille W. Haliday
Margaret Hopkinson
Mina Rasband
Edith M. Nash

HUGH B. BROWN, Adviser to the General Board.

Marion G. Merley
Minnie E. Anderson
Henry L. Isakson
Alva H. Furry
Bernard S. Walker
Harold A. Dent
Wayne G. Brown
Paul B. Tanner
Horace A. Christiansen
Catherine Bowles
Raymond B. Holbrook
Joseph Fielding Smith, Jr.
Lorin F. Wheetwright
Fred W. Schwendiman
David W. Evans
Lewis J. Wallace

Daniel A. Keeler
Clarence E. Wonnacott
Lucy Pico
Arthur D. Browne
J. Roman Andrus
Ralph D. Thomson
George H. Fudge
Howard S. Bennion
Herald L. Carlston
O. Preston Robinson
Keith R. Oakes
Robert F. Gwilliam
Dale H. West
Wayne M. Carle
Bertrand F. Harrison
Willis S. Peterson



AND WHEN THE PEOPLE SAW that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they

said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And Aaron made proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and rose up to play. And the Lord said unto Moses, Go, get thee down; for thy people have corrupted themselves. And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And



PAINTED BY ARNOLD FRIBERG FOR CECIL B. DEMILLE'S
BIBLICAL MOTION PICTURE "THE TEN COMMANDMENTS"

ARTIST'S NOTES ON THE PAINTING — *In spite of all the miracles they had so recently witnessed, the children of Israel were quick to rebel against Moses and the Lord. Having lived among the Egyptians for many generations, they had absorbed much of idolatrous rites of their masters. So it was natural that in their rebellion they should turn to the Gods of Egypt, and demand a calf of gold. The idol shown here is based on similar animal images worshipped by the Egyptians. Dathan, the leader in all this revelry, has donned the leopard skin, symbol of Egyptian priestly authority. The gold and rich cloths were given to the Israelites by the Egyptians. Grapes for wine-making have been brought in from Midian. Coming down from the mountain, Moses and Joshua view, with rising wrath, this heathenish and evil scene.*

THE CHILDREN OF ISRAEL WORSHIP THE GOLDEN CALF

he said, the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, thou knowest the people, they are set on mischief. And when Moses saw that the people were naked, Moses stood in the

gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered together unto him. And Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. And the Lord plagued the people because they made the calf. *(Abridged from Exodus, Chapter 32)*

This insert prepared with special text for "The Instructor" Magazine of The Church of Jesus Christ of Latter Day Saints

George Finds Himself a Second Mother

By Marie F. Felt

"... All of you are children of the Most High."

—Psalm 82:6.

HAVE you ever known of a boy who had two mothers? George did. One was his own white mother and the other was his Sioux Indian mother. Would you like to know how George came to have two mothers? It all happened in a very interesting way.

At the time our story begins, George was in Iowa City, Iowa. He had come here with his parents and brothers and sisters from Manchester, England. They were on their way to Utah to make their home. It was in Iowa City that they were to be outfitted for their journey west. Instead of covered wagons drawn by oxen, these pioneers were to use handcars. It would cost them less and the leaders felt that the journey could be made just as safely.

The first part of the trip was very pleasant. The weather was good and everything went along fairly well—except for the breaking down of some of the handcars and the stealing of some cattle by the Indians. It was not until the roads began to get steeper and rougher and the winter began to set in that real trouble came their way.

Their food supply by now was getting very low. Each person was allowed only one flapjack, some thin soup and a very small piece of meat each day. It was

hardly enough to give them the strength they needed to push the handcars on and on. [End of Scene I.]

Because the weather was more and more severe, it was important that they travel faster than they had done up to this point. Everything that was not absolutely necessary was to be done away with, the captain said. Everyone was told to bring all their extra clothing, blankets and bedding to a large bonfire which had been prepared. All of these things were to be burned to lighten the loads.

In compliance with the captain's request, Father Harrison turned to young George who was both sick and very tired.

"Go to our tent, George," he said. "Put on your pair of good trousers and bring the old pair to me. We will burn that one."

As young George handed the old trousers to his father, William Harrison went through all of the pockets. In one of them he found a piece of rawhide covered with teeth marks. With tears in his eyes, he said to George, "Aye, lad, has it come to this?" He knew that George was hungry, but he had not realized how hungry. [End of Scene II.]

One day George noticed some Indian wickiups off in the distance and he wondered if there was any food there. The more he thought about it, the more he wanted to find out, so he began to lag behind the company. When he was far enough away so no one would notice him, he turned and walked toward the tents he had seen. He hurried toward them as fast as his thin legs would carry him.

When he reached the Sioux Indian camp, George saw a large kettle of buffalo stew simmering over a fire. There were several squaws sitting there. George rubbed his stomach and pointed to the kettle. He made other signs that he was hungry. One squaw filled a bowl with the stew and brought it to him. George sat down and ravenously ate the stew. The squaw brought another bowl, and another. George ate until he could swallow no more.

It had been such a long time since he had eaten so much food that he became very ill. The squaw put a buffalo robe on the floor in her wigwam and motioned for George to lie down. Then she covered him with a blanket. [End of Scene III.]

When the handcart company camped that evening, William Harrison found that George was missing. He remembered seeing an Indian camp as the pioneer company came along and walked back there. He found his son so ill that he could not be moved. The Indian squaw was very kind and by sign language promised to be a mother to the boy and to take good care of him.

There was nothing else William Harrison could do but go on with the rest of his family and others of the pioneer company, leaving George to be cared for by these kind Indian friends. Father Harrison knew in his heart that our Heavenly Father, whom they had

come so far to serve, would watch over and protect George. Father Harrison's faith was rewarded for George became well and strong again. [End of Scene IV.]

Our story next month will tell of a wonderful surprise that the Harrisons experienced.

References:

Information for this story was supplied through the courtesy of Martha Fereday Harrison of Salt Lake City, and Bertrand F. Harrison of Provo, Utah.

See also:

History of Utah by Orson F. Whitney; George Q. Cannon and Sons Company, Salt Lake City, 1892; Volume I, pages 555-564.

Essentials in Church History by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, 1928; pages 484-490.

George, the Handcart Boy by Howard R. Driggs; published by Aladdin Books and distributed by S. P. Dutton Company, New York City.

"Theirs Was the Handcart Way to Zion" by Howard R. Driggs; *The Instructor*, July, 1956; pages 202, 203.

"And Their Faith Wavered Not" by Ramona W. Cannon; *The Instructor*, July, 1956; page 208.

Pictures that May Be Used with this Story:

Center spread picture, *The Instructor*, July, 1956.

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

George Harrison, 14.

William Harrison, the father.

A handcart with George's father pulling and George, his brother and sisters pushing.

A bonfire with clothes and blankets being burned.

Indian wickiups.

Several Indian men.

Several Indian squaws, sitting.

One Indian squaw, standing. This is George's Indian "mother."

A buffalo robe.

A blanket.

Order of Episodes:

Scene I: Iowa City.

Scenery: Outdoors.

Action: George and his family load their handcart. They begin their travel to the west.

Scene II: A pioneer camp in the mountains.

Scenery: Blue sky with mountains in the background. Snow is on some of the mountain peaks. In the foreground is a bonfire. Pioneers are standing around it.

Action: George gives his old pair of trousers to his father, who discovers how hungry George is.

Scene III: Indian camp.

Scenery: In the center of the flannelboard is a fire upon which a kettle of buffalo stew is simmering. Several squaws are sitting around. Wickiups are in the background.

Action: George is near the fire, making motions to the Indian squaws to let them know he is hungry. One squaw brings him bowl after bowl of stew which George devours ravenously. After eating so much, George becomes ill. He is taken by one of the squaws into a wigwam and put to bed.

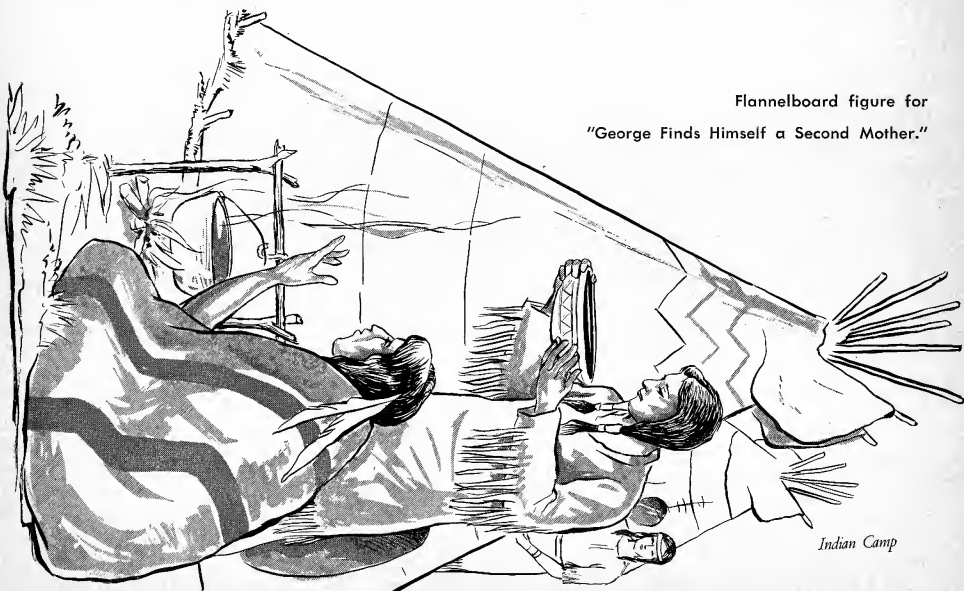
Scene IV: Same as Scene III.

Scenery: Same as Scene III.

Action: George's father is inquiring about his son. He is shown George who is much too ill to be moved. The Indian squaw tells Mr. Harrison by means of signs that she will take good care of George, just as if he were her own son. The father decides to leave George in the care of these Indian friends.

Flannelboard figure for

"George Finds Himself a Second Mother."



Indian Camp

Drawings by Dorothy Handley.

George Rests between Buffalo Robes

Soup Bowls

George

George's Indian Mother

Harrison Family and Their Handcart

Indian Camp

George's Father



Flannelboard figures for "George Finds Himself a Second Mother."

He Taught with TREES

PRESIDENT OSCAR A. KIRKHAM of the First Council of the Seventy was released from his earthly assignments at 3:00 a.m. on Mar. 10, 1958. A dynamic leader, he aided and understood those who were with him. He was most responsive to the needs of youth, in whom he kindled sparks that grew into Gospel understanding. As a campfire warms the autumn hiker, so will the remembrance of President Kirkham bring warmth to those who have walked with him. In these brief notes are seen his love and personal concern for people everywhere.

• • •

He Stopped the Car

WHILE serving as a member of the regional executive staff, Oscar Kirkham helped to solve problems of Scout executives in the councils to which he was assigned.

One day as he listened to some of these problems while riding along the road, he suddenly said, "Stop the car!" As it came to a halt, he asked the Scout executive present to accompany him a short distance from the road to a large tree. Standing under its branches for a few moments, Oscar explained that trees reach their arms toward heaven as though seeking divine guidance.

"Man should do likewise," said President Kirkham, "Ed, let's pray."

According to the testimony of the executive, who was not a member of the Latter-day Saint faith, they sought together divine help in solving the problems of the day.

Frequently thereafter, as Oscar continued to give service to the leadership of that council, it became a common pattern for Elder Kirkham to suggest, "Ed, let's pray." Upon asking the Lord's assistance

they never failed to arrive at a solution to the problems at hand.

—Rulon W. Doman,

Scout executive of the Great Salt Lake
Council of the Boy Scouts of America.

"Where Has This All Been?"

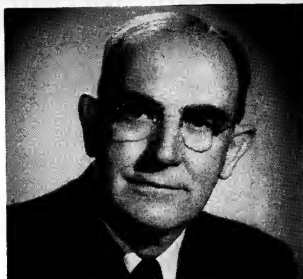
YEARS ago before the Great Salt Lake Council, Boy Scouts of America, had established summer camp sites, the Scouts were taken on scenic and educational tours. A favorite trip was to go by cars or trucks to Aspen Grove in American Fork Canyon and from there to climb over the well-marked trail to the top of the famous Mt. Timpanogos. On one such hike, Oscar A. Kirkham, the Scout executive; Dr. Charles G. Plummer, a great outdoorsman and naturalist; and myself, the field executive, were the leaders of the trip.

After camping under the stars for the night, we left early the next morning to hike the trail. Brother Kirkham led the way, and I brought up the rear. The some 200 Scouts were not permitted to go faster than the smallest Scout could travel in comfort so there were many rest stops on the trail.

When the group finally reached the saddle of the mountain, before making the final climb to the top of old Timpanogos, we enjoyed a long rest.

After the last few steps were taken to mount the saddle, a breathtaking panoramic view of beautiful Utah Valley suddenly spread out before us. It was truly a thrilling sight to see the blue waters of Utah Lake in the background behind Lehi, American Fork, Pleasant Grove and Provo. The green fields of various shapes and sizes stood out like a giant checkerboard.

As the Scouts looked out over the valley, Brother Kirkham, master



PRESIDENT OSCAR A. KIRKHAM
He was responsive to the needs of youth.

teacher and leader that he was, saw a young Scout standing apart from the rest of the group just looking, looking and looking. Executive Kirkham went to the boy's side and said, "Well, what do you think of this picture? Isn't it wonderful?" The little fellow paused for a moment and then, looking into Brother Kirkham's inquiring face, said "Gee, Brother Kirkham, *where has this all been?*"

Here was a great opportunity for Oscar in his unmatched and fatherly style to tell the story of God's great handiwork as seen on the trail that day; the flowers in their beauty and variety of color, the stately pines, the rock formations, the melting snows and lakes which provide our water supply and the scenic picture of a great valley with lakes, farms, and towns. This was truly a great lesson to the Scout who said, "*Gee, where has this all been?*"

—D. E. Hammond,
Retired Scout executive and
Utah state senator.

• • •

The Sermon He Did Not Give

AT the time of his passing, President Oscar A. Kirkham had just completed his April General Conference message. As reproduced below it will be found typical of the man who looked for the good in everyone.

"THE BOY AND THE BISHOP"

There are two personalities in the Latter-day Saint Church that have greatly impressed me. They are the boy and the bishop.

The boy wants a mountain to climb.

One came to my home, and I told him of some of my experiences. (I have assisted in taking 6,000 boys to Europe.) I told him of climbing the great Matterhorn mountain. He was interested. He finally said, "I want a mountain to climb, Brother Kirkham."

Later he came again. He brought two large photos which he had taken — one of himself and one of Frank Perren, a mountain climber and guide of the Alps. They had been to the "top of the world" — 14,780 feet — and at the same time stood on the boundary line between Italy and Switzerland. This is the story of a great achievement for a boy.

He has served his country for two years in the Army and represented his Church for a like period of time on a mission. His mind is clear and alert. He has stood far above the clouds — 14,780 feet high.

He wanted a mountain to climb.

What shall we do with this boy?

He has life and has it abundantly. Yes, he wants a mountain to climb, but we must not worry about him. Instead, we must *guide him and help him and pray for him*.

The other personality is the bishop. He also has greatly impressed me. I wish to bear a humble testimony of the good life and effective works of our Latter-day Saint bishops. The following words, in the main, are taken from the sacred writings and teachings of our Church literature about the bishop:

The bishop is the father of the ward.

He is a judge in Israel.

He is present at all trials of members when such are held.

He has the spirit of discernment.

He has the gift of a wise judge.

He cares for the poor. There should be no want in any Latter-day Saint ward with a good bishop at the head.

He has many helpers.

We honor him.

He has shown us the happy way to live and how to enjoy the blessings of our religion.

President Brigham Young has said,

"When your bishop calls upon you or advises you to do anything that will be for your good, *never refuse*."

The bishop is one of the good examples of service to the people anywhere by the nature of his word and position. He keeps near to the Lord and near to the people. He is a just friend to all.

He goes through the storm to bless, protect and comfort the people.

We should pray often for him and ever seek for his wise counsel and advice. He is one of our most effective leaders, who has been blessed of the Lord.

Let me say a word directly to the bishops: There isn't any pay for you, Bishop. You serve without a reward of dollars.

Often at family prayer, my father has said in praise of you as we have knelt together, "Don't forget the bishop, Son. He is our best friend."

May the Lord be with the boys — the men of tomorrow — and with the bishops, giving them both wisdom and inspiration, I humbly pray in the name of Jesus Christ. Amen.

—President Oscar A. Kirkham,
of the First Council of the Seventy.

• • •

He Knew Mood of Each

High flew the Eagle;
Brilliant was the sunset;
Awesome was the storm;
Terrible blew the tempest;
Unconquerable stood the mountain;
Soft lay the valley.

He could respond to the mood of each.

But he was most touched,
Most inspired,
By the
Restless Hunger of Youth
Seeking Virtue,
Honor,
Integrity.

His Gift:

To understand and love the wordless moods of Nature;
To respond to the cry of seeking Youth;
To inspire others to hear the cry, and serve.

OSCAR A. KIRKHAM

PRESIDENT OSCAR AMMON KIRKHAM had been a member of the First Council of the Seventy of the Church of Jesus Christ of Latter-day Saints since Oct. 5, 1941. He died Mar. 10, 1958, of a heart seizure. President Kirkham was prominent nationally and internationally in the Boy Scout movement.

He was born in Lehi, Utah, on Jan. 22, 1880, to James K. and Martha Morcer Kirkham. On May 25, 1904, he married Ida Murdock, and they had four sons and four daughters.

After his graduation from Brigham Young University (Provo, Utah), Elder Kirkham studied music for three years in Germany. He then taught music at Ficks College in Rexburg, Idaho. After doing graduate work at Columbia University (New York City), he became head of the music department at LDS University (Salt Lake City).

Before he became one of the General Authorities, Elder Kirkham served on the Young Men's Mutual Improvement Association general board from 1912 to 1948, including time as field secretary and executive secretary.

He had been a member of the Utah delegation to the Conference on Child Health and Welfare at Washington, D.C.

After more than 40 years in various positions of leadership in Boy Scouts of America, Elder Kirkham became a member at large of the national council. He was appointed in 1919 as the first executive of the Great Salt Lake Council and in 1925 became associate regional executive of Region 12 (including four western states and Hawaii). He has served on the headquarters staff at eight international scout jamborees.

Among numerous honorary awards given Elder Kirkham in recognition of his service to youth were the Silver Beaver and Silver Antelope awards of the Boy Scouts of America, the Cross of Jerusalem (a French citation), the national honor award (in 1950) of the American Camping Association and the Sons of Utah Pioneers Hall of Fame award (1953).

He was twice president of the Brigham Young University Alumni Association and had been the vice president of the university's Emeritus Club.

OSCAR A. KIRKHAM

—President S. Dilworth Young,
of the First Council of the Seventy.

“Witnesses” and the Holy Ghost

By James L. Barker

ONE cannot know without effort that God exists, that Jesus is the Son of God and that the Gospel has been restored. A person must desire to know and must seek to know if he is to obey the will of God. In order to “do His will,” the effort to know must not result from intellectual curiosity only, but must come from the love of God and the desire to know His will.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (*John 17:3.*)

The knowledge that Jesus is the Christ is forced on no one. After His resurrection, Jesus could have appeared in Jerusalem, Rome, Athens, and elsewhere, in such manner as to prove that He is the Son of God, but He did not do it.

And He did not authorize His servants to perform miracles to prove that He is the Christ, nor has any “scientific” proof been given to force the knowledge on the world.

Free Agency

If scientific or other proof were forced on the world, men would be inclined to obey the Gospel, not only because of their love of God and their fellowmen, but also from calculation of their self-interest.

How then may men “know” God and Jesus Christ whom He has sent?

In the pre-existence we knew of our relationship to the Father and, though we were probably influenced by this knowledge, we were not all equally obedient. However, in this life, we are born without that knowledge. In consequence, the test of our good will is greater here than it was in the pre-existence.

Though no scientific proof is giv-

ing and the knowledge of the existence of God is not forced on us, God does not leave us without a means of knowing “the only true God and Jesus Christ, whom thou hast sent.” He sends “witnesses” to testify of Him, of His Son and of the Restoration of the Gospel.

Gospel Witnesses

“And ye shall be witnesses unto me . . . unto the uttermost part of the earth.” (*Acts 1:8.*)

As Peter and the early apostles were “witnesses,” so was Joseph Smith, the witnesses to the Book of Mormon, and others. So are all who since that time have received the knowledge of the Restoration of the Gospel and the knowledge that Jesus is the Christ.

How will the Lord judge those who reject the testimony of the witnesses?

After His resurrection, He said to His apostles: “Go ye into all the world, and preach the gospel to every creature . . . He that believeth not, shall be damned [condemned].” (*Mark 16:16.*)

Should people be condemned because they do not believe?

When gold was discovered in California, those interested in gold mining, though perhaps doubting the entire truthfulness of the news, nevertheless did not want to miss an opportunity of gaining wealth and sought to know more about it, that they might act. Soon, more than 200,000 persons had found their way to California.

When the news of the Restoration of the Gospel comes to men by the testimony of the “witnesses,” those interested in knowing the will of God will seek to know of its truth,

that they may act. And those rejecting the message, who refuse the knowledge that the Eternal Father has spoken again and that the Gospel has been restored to the earth, will be condemned by their indifference.

Those who accept and obey the testimony of the “witnesses” will, after obedience, receive the confirming “witness” of the Holy Ghost:

“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.” (*Acts 5:32.*)

This gift of the Holy Ghost — which “witnesses” that God lives, that Jesus is the Christ and has restored His Gospel and His Church — is one of God’s greatest gifts to man. It gives man the opportunity of enjoying the companionship of the Holy Ghost to whisper peace and assurance to his heart, and to guide him to further light and truth.

All who sincerely believe and repent and are baptized and receive the gift of the Holy Ghost, themselves become “witnesses” and are under the obligation to “be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” (*1 Peter 3:15.*)

The “witness” of the Holy Ghost is a great blessing, but it brings with it a responsibility.

Questions for Discussion

The following questions may be helpful in discussing this lesson:

Why is it so important “to know . . . God and Jesus Christ, whom thou hast sent”?

Why are we not born with a knowledge of the existence of God?

Why is no “scientific” proof given of the restoration of the Gospel?

Why are “witnesses” sent to testify?

Under what conditions is the confirming testimony of the Holy Ghost given?

Why do you believe that an agreement to come back from the dead as proof of the hereafter can not be kept?

If attempts are made without obedience to the Gospel—such as through spiritualism—to secure a knowledge of the existence of the spirit, etc., why do you believe that they are not of the Lord?

Should we be prepared to go on a mission, if called? How may we prepare?

If there is a particularly outstanding performance in some phase of Gospel teaching being done in your stake, ward, or branch, please report it to: Camille W. Halliday, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

Notes from the Field

They Keep Students Returning

Conducted by Camille W. Halliday

Enlistment Brings Attendance

ENLISTMENT efforts of Newhall Branch Sunday School of San Fernando (California) Stake brought quick results in attendance. One month the branch had 37 per cent of branch membership in attendance; the next month, 38 per cent; and then — 42 per cent.



Patsy Hanks

This is a result of constant vigilance by faithful Sunday School workers. They listed everyone who should attend and then contacted each absentee.

A very large measure of the credit goes to Patsy Hanks, Sunday School secretary. Each week she checked with every teacher and, for every contact not completed, she personally sent a card.

Colored Paper and Dough

NEEDED an activity period idea for a class of younger Junior Sunday School children? Try these suggestions from Mrs. Patricia J. Jones,

Seattle (Washington) Stake advisor for the Nursery (Course No. 1).

Give each pupil a sheet of 9 x 12-inch dark-colored construction paper and several small, bright-colored pieces cut in abstract and irregular shapes. Providing the child with a small amount of paste, let him create his own free-form design. The child's paste might be put in small metal caps saved from milk bottles.

To help prevent children from getting paste on their clothes, provide each child with a facial tissue or damp cloth to wipe paste from their fingers.

And here's a recipe for play dough, for modeling objects that tie in with lessons.

Mix together one cup of salt, one cup of boiling hot water and enough vegetable coloring to give a full, rich color. Dissolve as much of the salt as possible. Sift together several times two cups of flour with two tablespoons of cornstarch. Gradually add the salt and water mixture into the flour and cornstarch. Stir, and then knead as in making bread. If the mixture is too soft, add more

flour. The result should be a spongy texture similar to wallpaper cleaner.

This clay should keep for a considerable time if stored in an airtight jar. Or, if you wish to keep the objects made, they will dry very hard.

Submitted by Edith Nash, Deseret Sunday School Union general board.

Adult Enlistment Work

STEPHEN D. ANDERSON'S Gospel Doctrine class in Richfield Third Ward, Sevier (Utah) Stake, is enthusiastic about enlistment work. Class members feel when they come to Sunday School there is something well worth their attention which makes them want to come back.



Stephen D. Anderson

Brother Anderson's class is organized as recommended. Many enlistment contacts have been made by visits, cards and other means, with Brother Anderson participating in this enlistment work. Recently the class presented an outstanding Sunday evening sacrament meeting to encourage members of the ward to come to Sunday School.

Submitted by Jessie B. Poulson, Richfield, Utah.



Modeling can be both fun and instructive. Developing story figures are young Hart Halliday and cousin, Susan Halliday.



Salt dough can be modeled in a manner similar to clay. When soft, it is easy to work; yet it can be hardened by drying.



When your ward chapel and classrooms are already filled and there is no additional space yet you must accommodate all who come to Sunday School, establishing a "double session" Sunday School will ease the housing strain and allow more to become active.

EVERY ward is committed to the call of the Master, "Feed My Sheep." Each is going all out to bring the "Ray Grants" to Sunday School and keep them coming. We must plan now for a 50 per cent increase, at least, in average Sunday School attendance. The numbers of people in the "total absences," Column 13 of the monthly report, bring home to us the enormity of our task.

Sunday Schools all over the country are doing substantially what the Chico Ward, Gridley (California) Stake, did. They passed out the following to all pupils:

"Starting Sunday, Jan. 5, 1958, Chico will start what is called a 'Double Session Sunday School.'" Then follows the detailed plan so that every pupil could tell the part he would play in the plan. Copies of these instructions will be sent on request, by the Sunday School general board.

The change in the Sunday School is as follows: Senior Sunday School classes are divided into two groups A and B. Group A follows the present order except that classes in this group dismiss from class. Group B

classes go directly to class. Forty-five minutes later, at given bell signals, the two groups change places, group A going to classes and group B to the worship service. (See *Sunday School Handbook*, page 70.) A well understood, carefully organized and timed change-over plan to maintain order and save time is a fundamental necessity.

This plan has the very great advantage of furnishing double the number of young men who will have opportunities to take care of the sacrament, and double the number of 2½-minute speakers, people to lead the sacrament gem and to pray.

It allows for division of large classes, giving much greater opportunity for pupil participation; giving at least one person more, the opportunity to teach those classes which are divided; permits the Junior Sunday School to expand; enables classes now crowded out, because of lack of space, to be taught; and avoids the necessity of using the kitchen or the cloakroom for classes.

It calls for additional greeters to make people feel welcome and wanted. It is the nearest approach

Superintendents "Double Session" Sunday Schools

By General Superintendent
George R. Hill

we know, of providing, for each person who comes to Sunday School, a job to do — a thing devoutly to be wished because it is the means by which testimony comes and grows.

The principal reason small wards of 200 members or less so far out-strip large wards in percentage of attendance at Sunday School probably lies in the fact that a *much greater percentage* of the ward membership is required to fill the Sunday School jobs than in the large wards. It takes nearly as many people to man a full Sunday School in a small ward as in a large one. This means that those who have Sunday School assignments come to Sunday School and bring their families with them.

"We learn to love despite ourselves the things for which we render service."

COMING EVENTS

May 11, 1958
Mother's Day

June 1, 1958
Sunday School
Sunday Evening Program

June 8, 1958
"Bring-a-Friend" Sunday

Question Box

"Double Schedule" Record

Q. Do you have a record of any ward where a double schedule-double use Sunday School has been tried?
—Los Angeles (California) Convention.

A. Yes. Lehi Fourth Ward, Lehi (Utah) Stake, had an average attendance of 23.5 per cent of ward membership in 1954. It instituted double schedule-double

use, and in 1955 increased the average attendance to 42.4 per cent, which it has held consistently.

How Can "Double Session" Help

Q. How can the double schedule-double use plan relieve a small ward with limited class rooms?

—San Luis Obispo (California) Stake.
(Concluded on page 154.)



He Is Still Our Shepherd

THE Sunday School stake convention theme for 1958 has been "Feed My Sheep." This theme may be brought into sharp focus for the Sunday evening congregation by drawing upon the vast store of material, found among others, in these manuals: "History of the Church for Children," "The Life of Christ," "The Message of the Master," "Christ's Ideals for Living" and "Gospel Ideals," (Course Nos. 6, 10, 14, and 18 or 26). The teachings of Jesus are given major emphasis in these courses. Every effort should be made to provide a fine program centered in these teachings and to insure that the total ward membership is present to partake of the spiritual feast.

It will be impossible to review all of the teachings of Jesus in one brief meeting. However, through careful preparation, it should be possible to give emphasis to a few of the teachings that have special importance for us today.

In our world, so heavily involved in scientific and materialistic affairs, there is an increasing need for food for the soul so we may keep our moral values in proper perspective, and to increase and fortify our testimonies. Good Gospel teaching is one means for accomplishing this purpose; a well prepared program is another aid to spiritual enrichment. The following outline may be expanded quite readily by reference to the manuals, or the program may be modified to meet local conditions; however, the committee urges strongly that all of the wards adopt the theme: "Feed My Sheep."

Suggested Program Outline:

Musical prelude.

Opening hymn: "I Stand All Amazed," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 80.

Invocation.

Scripture reading: *John* 21:13-17.

Songs by members of the Junior Sunday School: "The Good Shepherd," No. 30, and "Tell Me the Stories of Jesus," No. 65, in *The Children Sing*.

Talk: "Jesus the Good Shepherd," by a member from Course No. 6. See *John* 10:1-16, and Chapter 8, "Stories about Jesus in America," in the manual. Points which may be emphasized: The Church is a place of safety; the rewards for following Jesus faithfully are peace and abundant joy; Jesus told people how to live in ancient times; He has visited modern prophets and they will lead us in the right way; He is still our Good Shepherd.

Talk: "The Power that Changes History," by a member from Course No. 10. See *John* 14:1, and "Gospel Ideals," by President David O. McKay, pages 33, 34, or Conference Reports, April, 1948, pages 66, 67. The manual contains excellent materials for this talk.

The dangers threatening the friends of Jesus nearly two thousand years ago were just as real as those that the world faces today. Show the reasons for discouragement among the disciples: Jesus was crucified; He had not triumphed over the secular powers; the crowds who had received His blessings were scattered. But Jesus appeared and said, "Feed My Sheep!" This was an electrifying charge to Peter; it changed despair into action: Thousands joined the Church; foreign missions were established; testimonies were strengthened.

When we accept the call to "Follow thou me," our lives will be filled with joy and we, too, may be endowed with power from on high. Whether we, individually, accept the call of Jesus or whether we do not, the purposes of God will be fulfilled.

Special musical number: May be selected from the following titles: "Beside Still Waters," (Solo or duet) Boosey Hawkes, Hamlin Publishers; "The Ninety and Nine," (Solo) Campion, G. Schirmer, publisher; "Sheep and

Lambs," (Solo) Homer, G. Schirmer, publisher.

Talk: "Lord, Teach Us to Pray," by two or more members from Course No. 14. Refer to Chapter 23 in the manual. One member might give the setting by reading *Matthew* 6:9-13. Other members could discuss our need for the spiritual quality of humility. Show how we may develop this virtue.

Talk: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (*Matthew* 7:24) by a member from Course No. 18 or No. 26. Draw upon material from "Christ's Ideals for Living," (see particularly Chapters 27, "Service"; 30, "Brotherhood"; and 39, "Progress") to illustrate some of the divine truths that are food for our souls. Jesus said that members of His flock shall be taught "the truth, and the truth shall make you free." Emphasis may be given to the effects of His teachings upon our lives as summarized in the text, pages 347, 348.

Response: "Accepting the challenge to 'Feed My Sheep,'" by the bishop of the ward.

Hymn: "Abide With Me; 'Tis Eventide," *Hymns*, No. 2.

Benediction.

Musical postlude.

Quotations

The following quotations may be used to illustrate the power and influence of our Saviour upon our lives.

"Christ came to redeem the world from sin. He came with love in His heart for every individual, with redemption and possibility for regeneration for all. By choosing Him as our ideal, we create within ourselves a desire to be like Him, to have fellowship with Him. We perceive life as it should be and as it may be.

"The chief apostle Peter, the indefatigable Paul, the Prophet Joseph

Smith, and other true followers of the Risen Lord recognized in Him the Saviour of the individual, for did He not say, "This is my work and my glory—to bring to pass the immortality and eternal life of man"—not the sacrificing of the individual for the perpetuation of the socialistic or communistic state.

"Members of the Church of Christ are under obligation to make the sinless Son of Man their ideal—the one perfect being who ever walked the earth:

"The most sublime example of nobility—Godlike in nature—perfect in His love—our Redeemer—our Saviour—the Son of our Eternal Father—the Light, the Life, the Way.

"I know He lives and His power is potent; that He is the Son of God, and that He has restored in

this dispensation the complete plan of salvation."¹

—President David O. McKay.

J. A. Francis wrote of Jesus in the *Los Angeles Examiner*: "... all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has this one, solitary life."²

—Quoted by President McKay.

—Program Committee:

Marion G. Merkley, Chairman,
Melba Glade,
Vernon J. LeeMaster,
Wayne M. Carle,
Dale H. West.

¹See Conference Reports, April, 1951, page 98.
²Conference Reports, April, 1950, page 179.

TIME SCHEDULE

Sunday School Program
Sunday Evening, June 1, 1958

Musical prelude.	
Opening hymn: "I Stand All Amazed."	4 Min.
Invocation.	3 Min.
Scripture reading: John 21:13-17.	2 Min.
Songs by Junior Sunday School.	4 Min.
Talk: "Jesus the Good Shepherd."	5 Min.
Talk: "The Power that Changes History."	7 Min.
Musical number.	4 Min.
Talk: "Lord, Teach Us to Pray."	10 Min.
Talk: Matthew 7:24.	15 Min.
Response by the bishop.	4 Min.
Hymn: "Abide With Me; 'Tis Eventide."	4 Min.
Benediction.	3 Min.
Musical postlude.	—
Total Time	65 Min.

QUESTION BOX

(Concluded from page 152.)

A. The plan has the effect of doubling the number of classrooms available. If the classrooms without the chapel will hold the present attendance, you can double the attendance with the same number of classrooms by double schedule-double use. (See *The Sunday School Handbook*, January, 1958, edition; Chapter XV.)

* * *

Fireside Announcements

Q. Is it all right for a teacher who wishes to build

up the morale of her class, to have announced in Sunday School a fireside for that class? —Grant Stake.

A. Announcement of a fireside generally in Sunday School is not of sufficient interest to all of the members to warrant the announcement in the worship service. The fireside affords a fine opportunity to encourage all members of the Sunday School class to attend and become closer friends. The teacher can appropriately announce a fireside meeting in the Sunday School class, or have the president of the class make such an announcement.

—Superintendent Lynn S. Richards.

Program Modified

THEN of the lawyer Jesus asked: "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." (*Luke* 10:36, 37.)

Twice each year, the Sunday School will add special emphasis to the continuing enlistment responsibility of helping and encouraging our neighbors. Special projects will encourage Sunday School attendance by all members of the Church.

"Bring-a-Friend" Sunday will be the second Sunday in June and "100 per cent Sunday" will be the third Sunday in January.

The past program of additional special attendance Sundays in the

spring and fall has been modified, so a truly special occasion will mark the second Sunday of June and the third Sunday of January.

The second Sunday of June will, in many of our schools, be the last Sunday prior to the vacation period of the summer months. It is our opportunity to have the teacher work into the lesson encouragement to honor the Sabbath day during the summer and, wherever or whatever be the occasion, to make provision that we be in Sunday School each Sunday.

With Father's Day the following Sunday, we have an opportunity to tie in a father and family attendance theme in preparation for the next Sunday.

For the June event, which is di-

rected to bringing friends, many of our schools have successfully used a "buddy system" for that day. The teacher and the class secretary distribute assignment slips to class members a week in advance. Each class member is given the name of a "buddy" and becomes responsible for calling upon and bringing that person to Sunday School the second Sunday of June.

Superintendents, be sure the opening exercises this Sunday are truly spiritual events, appropriate and well prepared so as to encourage all to be active. Don't preach or scold, but let a pleasant, warm greeting and atmosphere be your selling card.

—Wilford M. Burton, chairman,
General Board Enlistment Committee.



1958 "GOOD SAMARITANS"

Workers at Welfare Square are preparing food boxes to be given to the needy.

Teach Them as Jesus Taught



1958 "GOOD SAMARITANS"

Since many did their part in Church Welfare Plan, this food delivery is possible.

Jesus told a parable of the Good Samaritan that others could understand clearly; we, as teachers, should use current examples, too.

JESUS' greatest hope was to make God real to men. Today, we know that the God whom Jesus revealed is a God who works in the world and who, through human beings, is striving to achieve a social order that is capable of expressing love.

Jesus' message had to do with the problems of human life. They were not only the problems of the Palestinian Jews. They were problems that we consider today in terms of our society—questions that have to do with class; the racial problem and industrial relations. As He informally taught, He dealt with the questions: Shall we confine the privileges of our society to a few or make them available for all? Shall we use the methods of good will or of force?

The things that make it difficult for men to have membership in the kingdom of God are the love of

By Addie L. Swapp

Church Information Service

Photos

money, the desire to seem better than they really are, forgetfulness of their brothers' needs or preoccupation with themselves. (See Luke 12:13-15.) It is the spirit sensitive to another's need that makes one most truly a member of the kingdom. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40.)

The story that most fully portrays this positive side of goodness is the one of the Good Samaritan. (Luke 10:25-37.) The story came in response to a question, "Who is my neighbor?" The answer was in terms of a concrete example of neighborly conduct. It was a spontaneous participation in the will of God.

Jesus' sayings are rich in suggestions of how much meaning there was for Him in the background of hills and fields.

His creative work began with a little group of people who followed Him in the villages and towns and out on the hills in Galilee. It continued in the communities that made up the early Church.

Jesus shared with others the insights that came to Him from the abundance and depth of His own experience. We find the meaning of Jesus' concept of righteous living from His stories and parables.

As when Jesus lived, a fresh understanding of the meaning of religion was needed in the early years of the Nineteenth Century. Joseph Smith began his work with a small group of people who listened to what the Lord had spoken to him.

The Church of Jesus Christ grew here in America, in spite of persecution and hardships. The history of these very early days is rich. It is interestingly told in the biographies of men who were great leaders.

Brigham Young had much of the same realistic understanding of people and faith in the possibilities of men as did Jesus. Thus faith and testimonies grew under his leadership as they came west into the valleys of the mountains.

The loyal and faithful heeded to the advice and counsel of this great leader and with their families came into the unexplored areas of Utah, Idaho, Arizona and Nevada. They built communities and industries. It required sacrifice, cooperation, faith and prayer.

Many of those stalwart pioneers are gone, and the priceless testimonies and experiences have never been recorded. There are still a few who could bring rich, real experiences into the lives of our children. Some of their choice bits should be recorded and compiled. They are classic human relation and faith-promoting stories. Such is the religious heritage of our children.

Then there are the Good Samaritans in action in 1958.

Few children know ward bishops as they visit the sick and troubled; as they care for those who need food and clothing. Most children are not aware of the many calls bishops make to cheer those who are sick and to give them blessings.

Relief Society members are wonderful, devoted, spiritual persons who are always willing to serve. They visit the sick regularly. Many hours of every week are spent in activities that make people comfortable and happy.

Too few of our children know our returned missionaries. The children have not heard the missionaries' testimonies and faith-promoting experiences. They could give the children valuable information about the hab-

its and cultures of people who live in other parts of the world — how those people came to accept Christ's teachings and how, in turn, they will help to make a better world.

The Church Welfare Plan is intrinsically interesting to all ages, children and adults: reasons for the program; extent of the program; variety of activities; opportunities to serve by doing; satisfactions that come to individuals as they work in groups for the welfare of others.

Many people and organizations are giving time, money and scientific research to help free people from bondage, ignorance, sickness, poverty and primitive living.

An American doctor went into India where thousands of adults and

children were blind with cataracts. He and his staff made make-shift hospitals and removed as many as a hundred cataracts a day. Many blind were made to see.

Make the teachings of Jesus live through examples of His teachings; through stories of those who have lived His teachings; through stories of those who have found health and faith, who have faced difficulties with hope and courage, who have been freed from fear, who have been lifted out of discouragement and made strong to start again, who have discovered how to pray.

In teaching, make use of the rich heritage that is ours to help, if even in a small way, build a better world.

Junior Sunday School Hymn for the Month of July

"I'll Go Where You Want Me To Go"

"I'LL GO WHERE YOU WANT ME TO GO"; author, Mary Brown; composer, Carrie E. Rousefell; *The Children Sing*, No. 19.

It is our assignment, as we teach this hymn, to help children realize the gratitude we owe our Heavenly Father. Let us help children develop a desire to obey and serve Him in all things.

The Gospel message is found in the refrain of this selection. If we teach the last eight measures so the older children can sing each word confidently, and so the younger children can sing a few of the words with some understanding, then we have succeeded in our assignment. The refrain contains the Gospel message as well as a complete musical thought. It is far better for us to teach these last measures and have them sung well, than attempt to teach the entire hymn and have a meager singing response because we have tried to teach too much.

To put over the message of this hymn to the boys and girls, we, ourselves, must feel this message very sincerely. We must plan carefully and prepare well ahead of time. Along with all of this work, we must be prayerful.

This hymn may be introduced in many different ways. For variety we may wish to have our oldest children, who are Primary pupils (Course No. 4), sing it to the other Junior Sunday School pupils for the first time. This will take careful planning with their class teacher. It will be necessary to use a few minutes of class time each Sunday, for at least a month, to teach them the hymn. Teaching the hymn this way can be a rest activity to these children. It might also be used to re-enforce a certain point brought out in the lesson.

Another Sunday you may wish to tell a pioneer story, illustrating the message of the hymn. There are many stories of this kind. Consider using flannel cut-outs M-D-1, M-D-2,

M-D-3, and M-D-4¹ as you tell this story. You may also choose to tell stories of missionaries who have left their families and friends to tell strangers about the teachings of the Lord.

Use the interval beat pattern to conduct this selection. This pattern is so much more helpful to children as they learn a hymn. The interval beat pattern shows children how long they hold certain notes and when to make their voices go up or down with the melody. It also lets them know when to sing words on repeated tones and shows where notes are very close together or where there is a skip between them.

Use the "whole" method in teaching this hymn. Teach it with or without accompaniment, whichever you prefer. The boys and girls may also be interested in knowing that this is one of the hymns their parents sing in their Sunday School.

—Edith Nash.

¹From "Flannel Cut-outs for The Children Sing," available from Deseret Book Company, Salt Lake City.

"The Glorious Gospel Light Has Shown"

"THE GLORIOUS GOSPEL LIGHT HAS SHONE"; author, Joel Hills Johnson (1802-1883); composer, LeRoy J. Robertson (1895-); *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 45.

For choristers: This is an ideal hymn for Latter-day Saints to sing, since it is concerned specifically with the Gospel in the present day. Joel H. Johnson was one of the first members in the Restored Church, being baptized June 1, 1830, ordained an elder and appointed to preside over the Amherst, Ohio, branch of about one hundred Saints. He also wrote that stirring hymn, "High on the Mountain Top."

Notice first of all that the time signature is two-two time. That does not mean that you are going to rush this stately hymn, because you will notice next that the tempo indication is for dignity and a beat slower than one per second, or 52 beats per minute. One beat for each half note is intended, the printed quarter note being a misprint.

Do you have difficulty in beating that slowly? Then use larger beat patterns. The people will be able to see your beat more easily out of the corners of their eyes. It is all right for a concert choir to have all eyes trained at the director, but in the case of congregational singing, the eyes are normally and quite properly on the hymnbook to read the hymn.

Observe the change to three-two time for the last two measures. This is not easy. You will need to practice this.

Likewise it is not easy to "start" the various stanzas. Let us recommend the following way of starting the singing: Divide the first up-beat so you will give a preparatory beat of a quarter-note value, and then the up-beat on which the first note is sung. You will want to

practice this. After all, that is what preparation meeting is for. Get it well settled into your habits at that meeting.

Sing all of these superb eight stanzas at some time or other.

For organists: Be sure to cooperate with the chorister in beginning this hymn. The chorister especially needs your help here.

Strive for a very steady pulse in this hymn, no variation or *rubatos* are wanted.

What will you do with the repeated chords in the first full measure? You should repeat every note just as it is written. Do not do it in a hammered-out manner, but rather in a smooth *tenuto* style. The same throughout the hymn-music. There are three dotted half notes in this hymn. Consider the dots as rests, and you will be breathing it just right.

You may say that the words do

not indicate a rest in those places and, therefore, we should not breathe. You are only somewhat right. You see, we must breathe or we suffocate. Our Heavenly Father made us that way. Then you may perhaps say that there is a fault in the music in asking us to breathe when the sense of the words does not call for a stop. That, then would be the fault of the composer. Well, Brother LeRoy Robertson is not a faulty composer. What, then, is the matter?

The "matter" is an interesting one. It is that the poet's phrases are very long; too long to be sung in one breath. No composer could compose melody for them to be sung in one breath.

Organists and choristers have ample work here outlined for preparation meeting. Go to it — and enjoy it.

—Alexander Schreiner.

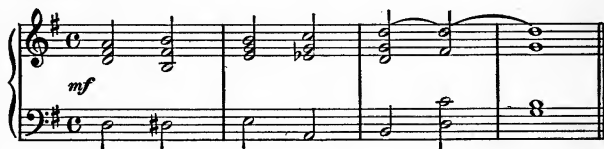
Sacrament Music and Gems

For the Month of July



SACRAMENT GEMS

AND this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.¹



¹John 17:3.

²First Article of Faith.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

3rd Quarter, 1958

COURSE OF STUDY—1957	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
▼	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1958	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually Part I	Course No. 4: Living Our Religion Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1958	Nursery Nearly 3, and 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson JULY 6	Other People Have Things That Belong to Them	I Feel Good inside when I'm Honest	Joseph Receives the Gold Plates	The City of the Saints	The Sixth and Seventh Commandments	Who Is My Neighbor
JULY 13	We Are Happy when We Share	I Grow Strong when I'm True	The Organization of the Church	Fighting Against Famine	The Eighth and Tenth Commandments	The Full Measure of Service
JULY 20	We Like To Share at Sunday School	I Make Friends when I'm Kind	Faith and Repentance	You Can't Eat Gold	Aaron, the Spokesman	The Parable of the Talents
JULY 27	We Can Do Many Things at Home	I Believe in Doing Good	Baptism by Immersion Is Necessary	Salt Lake, the Mother of Settlements	Caleb, the Faithful Scout	The Feast of the Tabernacles
AUGUST 3	We Can Do Many Things at Sunday School	I Will Learn To Work	Honoring the Sabbath Day	Pioneer Schools	Balaam, the Covetous Priest	Other Sheep
AUGUST 10	Other People Can Do Many Things	I Will Keep Trying To Do Things Well	The Sacrament	Pioneer Good Times	Joshua, a Worthy Conqueror	East of the Jordan
AUGUST 17	Animals Can Do Many Things	I Will Give Thanks in Words and Deeds	The Lord's Share— Tithing	Pioneers and the Sabbath	Review Lesson	In the House of Mourning
AUGUST 24	Heavenly Father Can Do Everything	I Can Pray to Our Father in Heaven	A Deacon	Mormon Pioneers As Messengers with Good News	Deborah, Israel's Joan of Arc	"He That Was Lost"
AUGUST 31	When We Experience Pain or Discomfort	I Can Think about Jesus when I Partake of the Sacrament	The Teacher and the Priest	Blessings for Everybody	Gideon, the Humble	Little Children
SEPTEMBER 7	When Those We Love Are Away	I Can Feel the Power of Heavenly Father through the Priesthood	The Missionaries	Missionaries to the Indians	Samson, the Giant Weakling	Before the Feast of the Passover
SEPTEMBER 14	When Others Are Unkind to Us	I Am Guided in Making Choices by Kind Helpers	The Power of Priesthood	What Made a Brave Man Brave	Ruth, the Girl from Moab	An Evening Among Friends
SEPTEMBER 21	When We Are Ill	I Am Helped To Live as I Should	Working Together	How Pioneers Solved Problems	Eli, the High Priest	A King Rides into Jerusalem
SEPTEMBER 28	Review	Seedtime	The Bishop	Doing Work of the Lord	Samuel, the King Maker	The Last Supper

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints 3rd Quarter, 1958

Course No. 11: History of the Restored Church	Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 21: Saviors on Mount Zion	Course No. 22: Teacher Training	Course No. 25: Parent and Youth (Second Year)	Course No. 27: Living the Gospel	Course No. 29: A Marvelous Work and a Wonder
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 18: Christ's Ideals for Living	Course No. 20: Family Exaltation	Course No. 22: Teacher Training	Course No. 24: Parent and Child	Course No. 26: Gospel Ideals	Course No. 28: An Introduction to the Gospel
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Paul Appeals to Caesar	Jesus Teaches the Disciples	Joy	Unknown Forefathers		Religion and Life	Sunday Schools and Spirit of Workship (continued)	Sin
Paul Addresses a King	Teachings and Miracles near Jerusalem	Love	First Steps in Research		Healthful Living	Review	Overcoming Sin Through Repentance
Paul's Greatest Victory	Parables in the Teachings of Jesus	Home	Helpful Relatives		Physical and Mental Health	The Apostleship— Ancient Church	Review
Paul's Contributions to the Church	More Parables	Friendship	Sharing Family Facts		Physical Well-being	The Apostleship— Ancient Church (continued)	The Meaning of Baptism
Review	Yet More Parables	Review	Church Records Archives		Review	Spirit of Work in Modern Church	Questions on Baptism
The Church in the First Century	Two Parables on Prayer	Service	The Temple Records Index Bureau		Can We Be Reasonable about Food?	Our Changing Times	The Remission of Sins
The Church on the American Continent	Near Jericho	Happiness	Printed Family Genealogies		Naming and Blessing Children	War Among Nations	Gift of the Holy Ghost
Peace and then the Sword	Jesus Enters Jerusalem	Wealth	The Earliest Known Home		Baptism	Can War Be Justified?	Sacrament of the Lord's Supper
The Church in the Roman Empire	In His Father's House	Brotherhood	Selecting Place Records		The Sacrament	Control of War and Quest for Peace	Review
Europe	Farewell to the Temple	Peace	Ward, Branch Records		Sabbath Day	Review	The Church— Nature and Place in Our Lives
Men in Revolt	The Last Supper	Justice	Searching in Cemeteries		Tithing	The Cause of Human Liberty	Priesthood— Divine Authority of the Church
Luther	Gethsemane	Mercy	Birth, Marriage and Death Records		Home Atmosphere	The Cause of Human Liberty (continued)	Priesthood Organization and Functions
New Patches on Old Clothes	The Trials	Magnanimity	Census and Vital Records	Introduction to the Course	Review	The Church and the Transformation	Organization of the Church

During these weeks initiate and complete plans for the coming Teacher Training course.

Use Your "Prayer Power"

POWER TO HEAL FEAR

SUMMONED unexpectedly to his physician's office, *Guideposts* magazine senior editor John L. Sherrill was shocked to learn he was suffering from a malignancy. Without an operation, he had only a one-in-nine chance of being alive at the end of the year.

Fear gripped him day and night as he thought of his wife, his family, his finances. He tried to force his mind to more healthy matters, but couldn't.

Then he learned that his friends were praying for him. One Sunday a prayer was said for him in church. "Prayer was in the air we breathed. We were surrounded by it, submerged in it," he said.

On the morning he was wheeled into the operating room, he felt as if he were deeply and personally loved.

Sherrill emerged from a successful operation uncertain as to whether or not the cancer might sometime return, but he knew he had another cure:

"With as much honesty as I can possibly muster, I must say that I personally have experienced the power of prayer to heal the most devastating disease of all—the power of prayer to heal fear."¹

¹From material in *Guideposts* magazine, Carmel, New York; January, 1958, pages 1 to 5.

PRAY FOR STRENGTH

MARK TWAIN'S GINGERBREAD

JANE LAMPTON CLEMENS, mother of Samuel Longhorn Clemens (Mark Twain), found that her son as a youngster sometimes took his religious lessons too literally to learn them effectively.

After his teacher had read to him the scriptural passage, "Ask, and ye shall receive" (*John 16:24*), Sammy came home and told his mother he had tried it out and it worked — the girl in front of him had given him some gingerbread.

But the next day he was near tears. "Ma, I don't believe in prayers any more. I've been asking for things and nothing happens. She won't give me any more gingerbread."

Mrs. Clemens tried to explain — but ended up by making him a pan of gingerbread.²

ASKED about his belief in the existence of God, Victor Hugo once said: "If God lends me sufficient length of life, I want to write a book showing how necessary to the soul prayer is — how necessary and how efficacious.

"Personally, I never pass four hours without prayer. I pray regularly every morning and evening. If I wake in the night I pray.

"What do I pray for? Strength. I know what is right and what is wrong; but I realize my imperfections, and that of myself I have not the strength to resist evil. God surrounds and upholds us."³

²Quoted in *Hours with the Immortals* by Robert P. Downs, The Epworth Press, London, England; page 299.

FOOTNOTES

for "Priesthood Offices and Duties" Chart (See opposite page.)

¹*Articles of Faith* by James E. Talmage; The Church of Jesus Christ of Latter-day Saints, Salt Lake City; 1899; pages 207, 208.

²*Priesthood and Church Government*, compiled under the direction of the Council of the Twelve by John A. Widtsoe, Deseret News Press, 1939, page 127.

³*Articles of Faith*, page 209.

⁴*Priesthood and Church Government*, page 255.

PRAYER BRINGS HARMONY

HAVING a naturally religious nature, Mormon pioneer Jacob Hamblin embraced the Church of Jesus Christ of Latter-day Saints soon after he heard the Gospel explained. His conversion was so sudden that members of his family opposed him bitterly, particularly his wife's parents.

After the death of his father-in-law, Jacob was asked one day by his wife why he did not pray in the house or with her. Jacob replied that he felt better praying by himself than he did before unbelievers.

"But I am a believer," Mrs. Hamblin replied, explaining that her father had appeared to her in a dream and told her not to oppose Jacob any more.

Jacob and his wife began praying together. Soon she was baptized and became a great comfort to one of the great men who later opened up the West.⁴

⁴From information in *Hamblin the Peacemaker* by Pearson H. Carbett, Deseret Book Company, Salt Lake City; 1952; page 13.

²From *Mothers of America* by Elizabeth Logan Davis; Fleming H. Revell Company, Westwood, New Jersey; 1954; page 37.

PRIESTHOOD OFFICES AND DUTIES

Aaronic Priesthood

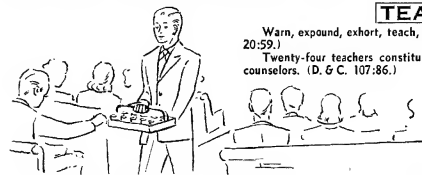
DEACONS

Under assignment of bishops, deacons are to assist in temporal matters such as assisting with the sacrament, gathering fast offerings and care of Church buildings. (See "Aaronic Priesthood Handbook," page 75.)

Deacons may assist teachers in all their assignments if occasion requires. (D. & C. 20:57.)

They are to watch over the Church. (D. & C. 84:111.)

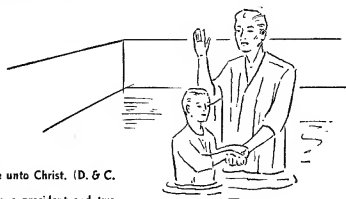
Twelve deacons comprise a quorum, presided over by a president and counselors selected from among their number. (D. & C. 107:85.)



TEACHERS

Warn, expound, exhort, teach, and invite all to come unto Christ. (D. & C. 20:59.)

Twenty-four teachers constitute a quorum including a president and two counselors. (D. & C. 107:86.)



PRIESTS

Preach, teach, expound the scripture, baptize, administer the sacrament, visit homes of members exhorting them to diligence. (D. & C. 20:46, 47.)

Forty-eight members comprise a quorum, under the personal presidency of the bishop. (D. & C. 107:87, 88.)

Melchizedek Priesthood

ELDERS

Preach the Gospel at home and abroad and administer the ordinances thereof (i.e., confirm those who are baptized by laying on of hands for the gift of the Holy Ghost, blessing and naming of children, anointing and blessing the sick). (D. & C. 20:41, 70.)

Ninety-six elders form a quorum, three of these constitute the presidency of the group. (D. & C. 107:89.)

SEVENTIES

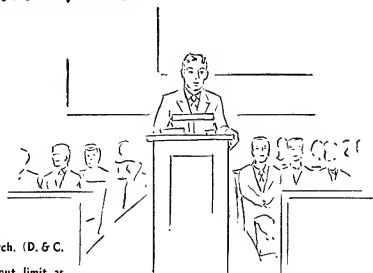
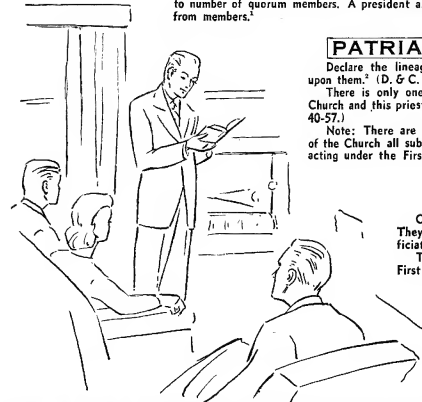
Traveling ministers especially ordained to promulgate the Gospel among the nations of the earth. (D. & C. 107:34, 97, 98.)

Seventy members comprise a quorum including seven presidents. (D. & C. 107:93.)

HIGH PRIESTS

Power to officiate in all ordinances and blessings of the Church. (D. & C. 107:10.)

Quorums are organized in every stake of the Church without limit as to number of quorum members. A president and two counselors are chosen from members.²



PATRIARCH TO THE CHURCH

Declare the lineage of the Church members and pronounce a blessing upon them.³ (D. & C. 107:39.)

There is only one patriarch of the Church, known as Patriarch to the Church and this priesthood is handed down from father to son. (D. & C. 107:40-57.)

Note: There are a number of local patriarchs appointed in the branches of the Church all subject to counsel and instructions of the twelve apostles acting under the First Presidency. (D. & C. 107:39.)

APOSTLES

Called to be special witnesses of the name of Christ, in all the world. They are to build up and organize the branches of the Church and may officiate in all and any ordinances. (D. & C. 107:23, 39, 58.)

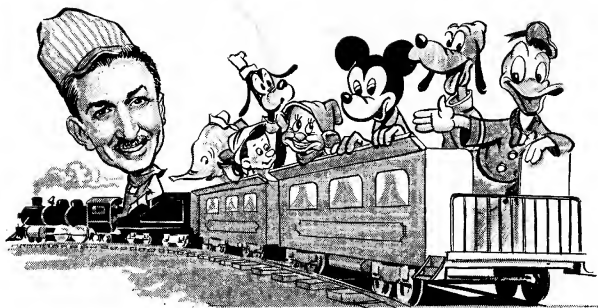
Twelve apostles constitute a quorum and act under the direction of the First Presidency of the Church.⁴

FIRST PRESIDENCY

Supervise the work of the whole Church, in all matters of policy, organization and administration.⁵

Quorum of the First Presidency consists of three presiding high priests, a president and two counselors. The president presides over the entire Church, assisted by his two counselors. (D. & C. 107:64, 65, 66, 91, 92.)





Drawing by Charles Nickerson.

WALT DISNEY

He keeps childhood memories green.

Simply Wonderful!

LIFE will never be entirely peaceful in our humble home, I suppose, until we have visited that field of fun near Los Angeles, California, called Disneyland.

Our younger children really want to go. Their parents should.

We should go if only for one reason: to learn from a real master more about the noble art of making things simple.

During World War II an admiral came to Walter Elias Disney, who is known around the world simply as Walt Disney. The admiral wanted a film made of a book titled *The Rules of the Nautical Road as Applied to Ship Traffic in Harbors and Confined Areas*. Walt later explained to his daughter that "the idea was to keep our ships from colliding."¹

Walt Disney productions have become a wonderful, colorful sieve through which weighty subjects on navigation, natural science, space travel and the like have been poured. They have come out as things enchantingly simple for both young and old.

Tonight I have been turning the pages of an old gray, cloth-covered scrapbook. In it are articles I wrote 27 years ago as a cub reporter. Many of those articles, and more recent ones too, need to be put through Walt Disney's sieve. They contain too many words and too many big

words where small ones would do better. There are such words as *inaugural*, instead of *first*; *annexed*, instead of *won*; *diminutive*, instead of *little*; and *elongated*, instead of *tall*.

A physician may impress his patient by describing his cough in the long language of a text on medicine. But the doctor will not begin to help his patient until he tells him what the cough means and what to do about it — in the words of the barbershop.

Simplicity is humility in one of its finest forms. It gives importance to the receiver instead of the sender. But simplicity makes the sender's ideas travel faster, clearer and farther. Simplicity gives learning's pictures their full splendor.

An editor friend once said: "Learn all the big and difficult words you can — to broaden your understanding. But never use one of those words unless you must."

The Apostle Paul wrote: "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."²

How do we learn the art of being simple? Perhaps Walt Disney has some hints. He would probably tell us first to keep green the memory of our childhood. In the rear of his California mansion, he built a copy

of the red barn he knew as a farm boy in Marceline, Missouri. Much of Marceline's main street, where he remembered circus parades and a policeman with big mustache and thimble cap, became Disneyland's Main Street. Mr. Disney also built a miniature railroad around his own home. He himself was the engineer, complete with cap and overalls.

He would probably also suggest that we keep close to youth. His daughter Diane wrote: "Daddy was our playmate. When he came home at night, that was funtime. Sunday was a wonderful day, because after Sunday School, Dad would be with us all day."³

Walt Disney always loved the common creatures, too. While he worked late as a hungry youth in Kansas City, the mice played in his wastebasket. He made friends with one that he put in a little cage on his desk. Not many years later he drew a mouse and named it Mickey. That became the "mouse that turned to gold."⁴

There is pure gold in the simple — be it a word, a lesson or a life. Simplicity — well, it is simply wonderful!

—Wendell J. Ashton.

¹See "My Dad Walt Disney," *Saturday Evening Post*, Nov. 17, 1956, through Jan. 5, 1957.

²1 Corinthians 14:9.

³*Saturday Evening Post*, Nov. 17, 1956, page 26.
⁴*Business Week*, July 9, 1955, page 72.